

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVIII

Jackson, Miss., September 23, 1926

NEW SERIES
VOLUME XXVIII, No. 37

Dr. J. R. Sampey will assist in the revival meeting at Clinton just after Thanksgiving.

October 10 is State Mission Day in all Baptist Churches and Sunday Schools in the Southern Baptist Convention.

It is said that 1,400 newspaper reporters from every part of the world were gathered in America to report the Catholic Eucharistic Congress.

The Baptist and Reflector is losing \$100 a month, the Editor says, by not having medical advertising, and has not gained a single subscriber thereby.

If all the people who are talking and writing about the need of a revival would get busy on the job, we should soon have it. This is not to stop anybody from talking about it.

Talk about a "moratorium on money raising"—why some churches haven't ever started raising it yet. It is like the remark of a cynic about someone's having lost his mind—there wasn't any to lose.

Dr. R. G. Bowers, Pastor at Williamsburg, Ky. died after an operation in a hospital in Knoxville. He preached the Convention Sermon in Kansas City a few years ago, and was in the prime of life.

Brother W. H. Patton was the honor guest at a banquet given at the hotel in Shubuta last week. Speeches were made by many friends and a great feast and beautiful music were furnished. Note: It was strictly a prohibition meeting.

Paul and Silas Cooper were recently ordained to the ministry at Senatobia. They are twin brothers, the sons of Rev. R. A. Cooper, graduated from Mississippi College about five years ago and are planning to enter the Seminary this month.

The Christian Index of Georgia is expecting 5,000 new subscriptions in September and October. Brother Pastor, have you spoken of The Baptist Record to your people? Send some members of your congregation after them.

Brother N. T. Tull, Business Manager for the Bible Institute, warns against one R. H. Rid aught, who passes bogus checks and borrows money from the credulous. He is about 23 years old; five feet and ten inches high, very dark complexion, claims to be half Indian, pleasing address. He is wanted by officers.

It is said that there are more Christian Jews in lands where Jews have been persecuted than in lands where they have the greatest freedom. Well Paul started a good church in Philippi where they put him in jail and beat him. But whoever heard of the church at Athens where it is said they spent their time in telling and hearing some new things. They escorted him to Areopagos instead of to jail; and when he had finished his sermon, some of them said politely, "We will hear thee again concerning this matter." The worst that happened to him was that some snickered when he mentioned the resurrection. It is only when persecution comes that the "spirit of Glory and of God rests upon us."

Comic sections have supplanted conic sections in the education of our youth.

A good suggestion in legislation on divorce is that no one shall ever be granted a divorce the second time.

Congressman Upshaw of Georgia charges his defeat, in the recent primary in Georgia, to money of wet interests sent from Maryland and New Jersey.

It is estimated that in the South one Baptist in six reads the denominational paper. The Watchman Examiner is sure that in the North not one Baptist in ten does so.

We are glad to hear that Dr. Webb Brame is recovering from an attack of bronchitis. He spent a while as chaplain with the Mississippi Guardsmen at Alexandria and took an outing with the Boy Scouts.

Have you ordered a set of McLaren's Expositions of the Whole Bible? Seventeen volumes for \$17.50. We do not know of any place where so much of good reading can be had for that amount of money.

Brother C. S. Wales of Ripley assisted in meetings for twelve weeks during the summer. There were 115 added to the churches, 87 for baptism. He has been called to Tishomingo and will accept, but this does not remove him from Ripley.

It is quite the fashion now to change the name of cities. For example, Christiani has become Oslo; St. Petersburg changed to Petrograd and then to Leningrad. How about changing New York to Jew York? There are more of them there than ever lived in Jerusalem.

Fifty or more joined the church at Clinton the first Sunday after the colleges opened, two of them for baptism. Sunday morning brother H. M. Harris made a missionary address on work in China. Sunday night the pastor preached. The music was unusually good, the pipe organ given by the First Church in Jackson being used.

The Pacific Methodist Advocate tells a very interesting story about one of their preachers in Southern Illinois who went to the home of one of his members and spent the night:

Just before bedtime he said to his host: "Brother, if you will bring me the Bible I will read a chapter; we will have a prayer, and I will go to bed."

"We have no Bible."

"Well, bring me a Testament then."

"We have no Testament."

"Well bring me the church paper, and I will read you something out of that."

"We never take the church paper; it costs too much. Besides we never have any time to read it."

"You haven't a Bible, not even a Testament, you say you are too poor to take the church paper, and you haven't any time to read it? Brother, there is only one thing I can do for you."

So he reached into his pocket, pulled out his Discipline, and read the service for the burial of the dead.—Ex.

It is said that there are three times as many College students today as there were eight years ago.

Dr. R. S. Gavin and Singer O. B. Landrum assisted in a meeting at Dadeville, Ala. There were 28 additions, 23 for baptism.

Samuel B. Pratt, Jr. was licensed to the ministry by the Columbus First Church and entered Mississippi College. He is planning to give his life to missionary work among the lepers.

Lauderdale Association meets with Goodwater Church, twelve miles west of Meridian, Sept. 22-23. You may get off the train at Meehan Junction or at Meridian. If you go by Meridian notify Rev. Blanding S. Vaughan.

After the death of Dr. Russell H. Conwell of Philadelphia, Dr. Charles E. Benney became president of Temple University. He is planning to raise \$20,000,000, for buildings and endowment.

The Prentiss Church recalled Pastor J. B. Quin enthusiastically for the sixth year, and increased his salary, the second raise since he went there. He grids himself with new purposes and enthusiasm. Jeff Davis County Association meets in Prentiss Sept. 24-25.

Two of our missionaries to China, now on furlough, delighted the Record office with visits last week. H. M. Harris and T. F. McCrea. These Mississippians have done noble service in China and it was a delight to hear them talk about conditions in that country now so full of interest to everybody, and so pregnant with possibilities for the gospel.

The Catholics have a political party in nearly every country in Europe and in many of the Latin American republics. They don't hesitate to seek dominance wherever there is any chance for it. They are astute in the United States and play the political game on the quiet. But the recent effort of the Knights of Columbus to get President Coolidge to interfere in Mexico, shows what they would like to do here if there were any opportunity.

"When fighting for his bill for movie regulation before the House Education Committee, Congressman Upshaw rendered the following ten-point indictment of 25 per cent of the motion pictures now exhibited: Long drawn-out kisses; insidious and lascivious embraces; the shocking, voluptuous absence of clothing; the unholy sexual appeal; bedroom scenes as the ante-chamber of immorality; swapping wives as a social habit; making heroines of harlots and heroes of libertines; Sodom modernized on American soil; gilding of sin by the 'scofflaw'; drinking of illicit liquor. Our observation of the movies, and we go occasionally, is that Upshaw is right. We try to choose the best, but within the last two years we have been disgusted more than once by every one of these ten vicious characteristics. Of course, many films are free of all these, but our memory would say that 75 per cent of them have at least one or more of these faults."—Christian Statesman.

BRO. SAMPEY IN BRAZIL

These two months have been a season of sweet revival experiences, days of salvation in our midst. In fact such has been the case all year. Already many precious seasons of meetings for evangelism had brought from ten to fifty conversions each time to the churches in various parts of the city. But the coming of Bro. Sampey intensified that revival until most of the churches are starting in and holding meetings again, in order to gather the ripening fruit.

Dr. Sampey came in when June was a week old, half unexpected by us. We had no wire from Rio as to his leaving there and had planned no meetings, and it was examination week in the college and seminary. But it was easy to stir up a preaching service on short notice and from his second day on he was speaking two or three times a day for two weeks, generally to all who could get close enough to hear his voice. What he said had to pass through my ears and lips to the hearts of the people, as my colleagues had laid on me the dread task of interpreter, so there stands out in my mind a very clear total impression of the man and his message and means of getting it into human hearts and consciences. They say back home that he is especially used of God in bringing gospel blessings to our schools. Perhaps you would be interested in knowing how he so wrought in our great mission school, and its environment.

Nothing simpler. Just a plainly dressed man, with no effort at oratory, in tender expository preaching stands before an audience of the sons of the noblest homes in our land, with his Greek Testament in his hand and preaches straight through the Gospel of John and on through Acts to the conversion of Paul. No first, second and thirdly. No cute phrases. No culled illustrations. No sophistry, no clap trap, no trimming or compromise. No ministerial insincerities or professionalism. A warm, winsome personality, intensely in love with Jesus Christ, talking about Him to young sinners with their lives before them, lives for whose welfare and salvation the speaker evidently has a consuming zeal and longing. A heart whose emotions break forth at times like geysers and overflow on faculty and students and the poor interpreter, who labors under the difficulty that when his voice breaks it isn't easy to get the pieces together again.

Always the one theme is Christ. The Portuguese abominates the repetition of a word. But that Word was so much on Dr. Sampey's lips that I was put to it to substitute the name now and then with pronouns that should keep it uppermost and yet not offend with the sameness of sound sensitive ears that expect music in their native speech. It is a Christ with wide relationships, so varied that most every one found himself in the circle.

What will a man gifted in dealing with students say to them about Christ? Well, what he said to our students about the mother of our Lord fairly lifted them out of themselves, yet he bore chaste, timely testimony that she was the mother of other sons than Jesus. The stark miracle of the Incarnation is presented for faith in the fatherless Son of Mary. The Virgin Birth is affirmed, as part of the history of the Person.

Repeatedly in school and church, the plainest and chastest speech is heard on sexual sin. Young men are warned of adultery. The crime of it stands out in contrast with the evident purity of a strong, wholesome manliness in the speaker. Men must see, as he sees who reads the New Testament with his eyes open, that Jesus and Paul rearranged the order of the Decalogue and that the first of all commandments for an adulterous generation is: "Thou shalt not commit adultery." The first Commandment with Jesus is love for God, and the first commandment of the manward prohibitions is against false love and its illicit gratification.

I have lived in intimate contact with student life for 27 years on two continents and have known the inside story of many a fellow's doubts about the scripture. Far more often than the unwary dream of a lad's doubts if God and his Word are due to just one cause—adultery. As Mr. Bryan used to say, "The head invents easily proud excuses to justify the low life that issues from a carnal heart." Doubts may reveal resentment of authority which has been scouted in the moral sphere. An adulterous generation will be a scoffing generation, inevitably. You would find it hard to say as plain things as our visitor says to young men and yet leave no stain on the memory, no resentment of an "I am holier than thou" attitude on the mind, no evil imagination on the brain, and giving courage rather than despair. There is no straighter road to such conviction of sin as the law of God can work than to preach on adultery, the universal sin of act or thought. Dr. Sampey halts every youth's complacency and smites down his pride by pure, unpharisaical speech on sexual purity, and at his point of greatest weakness shows him his need of Christ.

The second day he caught the students' breath by his emphasis on baptism, drawn from Christ's own example. The only human being who never had any sin to wash away even in symbol, yet sought baptism. He knows the terrible struggle going on in many hearts that have come under gospel influences, rich men's sons who would be disinherited if they were baptized. They are made to feel the shame of it that Christ's hands should close over the nails of the cross while theirs cling to riches and position and fear to confess him, and he said to a girl in our school in Sao Paulo, "My dear girl, I have no authority from my Lord to lessen his demands upon you. You must decide for yourself and do what He asks of you, cost what it may."

Dr. Sampey dwells much on eternity. The glare of modern sociology has not blinded his eyes to the Great Beyond whither we hasten. From the plane of his own culture he talks to students about his hopes of learning and study and work on ahead, with eager eyes and cheery voice and a face aglow with the hope that knows no fear of death. The blessed other-worldliness of the gospel, the impact of the eternal order of being, comes down on the consciences of fellows about to be blinded by the glitter of gold and the glare of aristocracy's preferment, and sheds heaven's light on its inferiority and snare.

What shall we do, then? Idle one cannot be. Dr. Sampey presents Christianity as a life of altruism and idealism, so healing to the bitter cynicism Rome has inbred in those under her sway who lose confidence in God and man, seeing both shut up under the dominance of a clerical thumb. That speaks loudly to a youth. There is heroism in Christianity, on those terms. The best in men is appealed to, and many who had considered the question of a worldly career settled for them, opened up the question to the light of God's purpose in their lives.

One morning the speaker dwells on the joy of leading souls to Christ, and would make of every saved student a witness in the student circles to Christ.

That is how Dr. Sampey moves student life so deeply for God.

Our gray volunteer for missionary service has become in a special way a missionary to the missionaries' children. One morning in chapel my own timid first-born does not leave the chapel when the student march out but as she passes her teacher throws her arms around her neck and sobs out the story of her salvation that day. I am called back from across the way from an examination to find a group of Christian teachers rejoicing over her for an hour. Muirhead's boy Ernest leads the way. Brother Wilcox's girl Dorothy follows later on, and Jack Mein's red-haired Bobby stands there at the front one night with a sort of mischievous, sheepish grin on his face that isn't far from tears and presently walks

over and takes his stand in the group who have responded to the gospel appeal. And one happy Sunday night three of us have the privilege of baptizing our children unto Christ. Brother Langston's girl was saved while Dr. Sampey was preaching, and I do not know how many more in South Brazil.

At night we were preaching in various churches, during the first week, and in our popular Assembly the second week. Once or twice I was notified to study up on some certain passage of Scripture, but when the time came Dr. Sampey generally came back to some passage in the gospel which spoke of our Lord's having compassion on the multitudes, and we stayed on that theme, with variations.

Here we are in a church full of people and people at every window and door. When Dr. Sampey made his appeal he happened to think to ask if anyone outside would believe and be saved. At once a thin wrinkled hand stuck through a small side window and signalled acceptance of the invitation. Dr. Sampey does not let the sinner off with lifting up his hand. They come to the front and he seeks the most spiritual man of prayer he can find in the audience to pray for them all. So in came the owner of the hand from outside. It proved to be the former owner of the property. Of a family of certain prominence in the city, she had become a widow, had to sell off this house and lot, but did not want it sold to the "New Sect." The man who bought it from her had sold it to the Baptists, to her chagrin. She looked with no favor upon her neighbors, but that night she thought she would just run over and see what the foreigner was like, so came over in her kitchen dress and stood back by the little window in the dark, and there happened that she had little dreamed to be possible and she was happy to come in, kitchen clothes forgotten, and stand with the rest who began a new life under the unction of the spiritual power manifest.

The gospel made no distinction of classes. One night in the Assembly all the yard boys on the College grounds were converted except one and he ran away to avoid it. They had hung in the windows to listen and marched up the aisle barefooted to manifest their decision. The wife of one of our professors, the sister of a merchant, an American who dropped in through the attraction of his own tongue, students, an army officer, and so on, mingled together in a common joy. The fruitage of other years of educational missions was reaped. Here are boys who present themselves for baptism. Their mother was a helper years ago in our primary department, before we took in girls. She was converted, but never allowed by her people or her husband, after she married, to be baptized. But when she sent her sons to school, she sent word to the president that she had never given up her faith in Christ and wanted her sons to be saved and baptized while here, if they were so led.

Sunday after Dr. Sampey left an army officer entered Capunga church, drawn by the singing. It was a great day that day. A score or more were making their profession of faith and being accepted for baptism. The officer did not understand. He had neither seen or heard the like. He was gripped by the story of those experiences of grace. He saw all about him folks voting for their reception and presently he too began to vote them into the church with unfeigned enthusiasm. Mein preached with power that night, and he was among 25 or 30 who accepted the invitation. Hayes had 17 conversions in service in Parahyba the first day after he got home, so the revival seems to have widened out through many who attended. There were over 100 converts here in those two weeks and many since then.

Two words, as we say in Portuguese, and I am through. One is that Dr. Sampey tremendously magnified preaching while here. Some one told him one night that he was a great orator. He replied courteously that that was no compliment, that if he had made the hearers

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think of himself he had failed. Just then a lady came up and said he had helped her with his message, which made him happy. He lost no opportunity to give emphasis to the spiritual simplicity of gospel preaching, and none of us failed to be helped by that. He preached after an expository order. There was order, but it was the order of the inspired writer. We moved forward accompanying the majestic march of divine thought in the Scripture. Some times he would preach on three chapters, and some times on a paragraph, but he kept step with the truth revealed in the passage.

After showing us for two weeks his fellowship with the Holy Spirit we got a chance in a busy day for half an hour alone with him just in the missionary circle. Then he talked with us about his commerce with the Holy Spirit, about the Spirit's use of the Word and therefore our need to preach great portions of it to give play to His power, about how when we do that faithfully, magnifying Christ, the Spirit in his own time and way comes upon an audience, and in a moment changes are wrought in personalities, and decisions made in the life of men who had been as adamant and that to all other forces would be forever impervious. Our hearts were fused in holy emotion and blessed fellowship.

So much for Dr. Sampey. He has rich social graces which adorn the doctrine of God our Saviour. Proof of that is his winning Mrs. Sampey, who never missed a sermon and won all hearts by the charm of a personality in sympathy with the life work of her husband and in personal subjection to Christ. Our wives all had the thrill of the bridal tour and gave their heartiest approval to the match, which seems made in heaven. Dr. Sampey studied Portuguese daily, already speaks remarkably well in simple conversation, and we hope next year will see them both in our midst again.

—W. C. Taylor, in News and Truths.

"Co-Operation" (Continued)

II. MEANS OF CO-OPERATION

We have considered in the foregoing section the principles underlying co-operation, which we saw to be three: namely, Individuality of the Individual, Liberty, and Law. We come now to examine the Means of Co-operation. Baptist people have the means of co-operation in and through divinely established institutions, that of the churches. There is no such thing as "The Baptist Church," taking the Baptist denomination as a whole. "The Baptist Church" to me is the Baptist Church where I belong and do business, and "The Baptist Church" to you is the church where you hold your membership and keep house for the Lord. In New Testament times there were churches, each separate and distinct, self-governing and free. A Baptist, or New Testament, church is an entity, separate and distinct, and altogether an independent body—*independent of every other religious body*. It is an organism unto itself, invested with all the powers of Jesus Christ intrusted to man, and charged with all the divine responsibilities enjoined upon men. As Dr. Gambrell used to say, "A Baptist Church occupies a circle to itself, and it fills that circle completely." No other church or institution or person in the world can invade that circle to infringe upon its rights and liberties. Within that circle of privilege and responsibility the local church is supreme. It fills its circle full. There is no room for any other. The individuality of the local church may be overstressed (which is hurtful), and its liberty and freedom may be abused (also hurtful), but the fact remains that the local church is an entity, self-governing and free. Every church fills its circle (it may be a small circle of influence) and these circles may touch at their circumference, but they never overlap, and can never be obliterated in being thrown together. The question arises, "How can such organisms, with self-gov-

edning powers and freedom dwell together in unity and peace and harmony—in close proximity?" There is only way, and that is by every one attending to its own business, being led by a common Lord and guided by the Holy Spirit. But churches, as individuals, with all their individuality and freedom, live not unto themselves. Hence wherever there is a group of Baptist churches organized in a given territory, there immediately arises a desire for closer contact for purposes of fellowship. Therefore we have other organizations as means of Baptist co-operation.

The District Association as a means of co-operation is no doubt the most important of all the organizations among Baptists outside the churches. It is more important because it occupies the most unique place of all Baptist bodies other than the churches. It is right down next to the churches, closest to them, and exerts the greatest influence upon them. The District Association has no scriptural authority. However, it is not to say unscriptural. The churches of the first century had some co-operative relations, but no organized association of churches, so far as the Scriptures reveal. But the District Association has come to be a practical expediency of great import in our Baptist life. How is the Association constituted? This is a very interesting question, and the answer may be most interesting to people outside Baptist circles. The forty Baptist churches in Simpson county occupy forty different circles. Now to form the Simpson County Association do we draw a circle around all these circles? Nay, verily! A Baptist Association is NOT a big circle around several smaller circles. Baptists can't be corralled in that fashion. If such should be attempted, you would have a "kickin' spell." The Association is not an authoritative body, but only advisory. It does not come before the churches, but after them. It was an afterthought. It is the creature of the churches in the sense that it is made up of the representatives of the churches of a given territory, and it is subject to the will of the churches thus represented. It fills a larger circle, perhaps, than any individual church, but a circle outside the church circles. It, too, becomes an entity, separate and distinct, self-governing and free. It fills its own circle completely, and no church, or individual, or any other religious body can invade that circle, infringing upon its rights and liberties. It is free to co-operate with other bodies as individuals in churches, and churches in forming Associations. It does not function as a church, neither as a combination of churches. It is NOT a combination of churches acting with their combined authority. It has no such authority as churches. It acts on its own authority, and its actions cannot be impeached by any person or church or religious body. Its authority, of course, is very limited, being only an advisory body, but what it has it has, and may act freely. The purpose and mission of an Association are very different from those of churches. Whoever heard of an Association ordaining deacons, and preachers, or authorizing baptism of candidates on a profession of faith, or administering the Lord's Supper, or other things that churches do? The purpose and mission of a church are to "disciple the nations," "baptize them," and "teach them;" in other words, to carry out the Commission as Christ gave it. The Association has no such mission. It was organized for an entirely different purpose, and its part in carrying out the great Commission is only the channel through which the churches work. Its real purpose may be said to be fourfold: namely, Fellowship, Inspiration, Information, and a Channel for a more equitable and economical distribution of mission funds. These four things are accomplished in an Association and as a result the churches receive an impetus in their God-ordained work. When these things have been done by the Association, its work has been done. But the churches find that the Association is a mighty factor, as

a means of co-operation, in accomplishing the end and purpose of their existence.

And what has been said of the District Association may be as truly said of the State Convention, and also the Southern Baptist Convention. These are formed in the same manner, only in larger circles, but not including and incorporating the smaller circles. They become, upon their organization, separate entities, independent, self-governing, and free. They are formed for the same purposes as the District Association, namely: Fellowship, Information, Inspiration, and as Channels for equitable and economical distribution of Mission funds. It is through the Boards of these Conventions that the twenty-eight thousand Southern Missionary Baptist co-operating churches are effectually carrying out the great Commission as the Lord enjoined upon them.

J. L. BOYD.

Magee, Miss.

CHARITY WORK AT THE BAPTIST HOSPITAL

Some months ago a brother said to me, "Who has charge of Charity Fund of the Hospital?" I replied, "We have no charity fund." Some readers of The Record may wonder what disposition is made of the funds that come to the hospital from our Co-operative Program (formerly 75-Million Fund). This is used to help pay the debt on buildings and equipment. This we hope to discuss later.

We have no Charity Fund, no Charity Ward, no Charity Beds.

Then what of our charity work? During the month of August our Hospital did \$661.00 worth of charity work. This service was extended to 18 patients. This is about the average for the year. (Possibly a little below.) This does not include the large amount of work done by the doctors without charge.

Some of these patients were cared for in rooms and some in wards. In every case they are cared for right along with the pay patients and it is seldom that the nurses on duty know which are non-pay patients.

Active ministers of all denominations are preferred free service and a substantial discount is given them where members of their families are cared for.

The Hospital receives about \$125.00 per month from the Power Foundation for the care of deserving children and the record shows that the Hospital averages about \$300.00 per month in service to such children.

How are we able to do around \$9,000.00 charity work a year with no charity funds? Simply by wise and economical management of the funds from those who pay.

Although the Hospital charges are no higher than those of other hospitals in Jackson, yet by careful management we are able to do this amount of charity work and have some to help pay on the buildings.

Of course the amount of charity work done by the Hospital must be governed by the amount of money we receive from the pay patients.

The different communities could help increase the amount of benevolent work by making up a small purse to help defray the expense of the needy and deserving from such communities and by donations of garden and farm products.

Then only the dependent should seek such service. A man may not be able to pay all his bill at once; but with health restored to himself or to the members of his family, earning capacity is increased and such a man should delight to pay for the renewed health secured at the Hospital.

The Hospital does its charity work gladly and only asks that our people remember such work must be limited and should be given to the most needy and dependent. BRYAN SIMMONS, Secretary, Board of Trustees.

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P. I. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.
Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

PREACHER OR PRIEST

We are in an era when men are endeavoring to make all colors look alike, to confuse all things into one great conglomeration without reference to their essential differences. This runs the whole gamut from internationalism to the confederation of all churches into one Big Union. But every now and then some rude shock is given these dreams and dreamers, and we find that the world, including its religions, has not been reduced to the least common denominator of sameness and meaninglessness. Just suppose there were no differences in the meaning of words; or that there were no separate parts of speech, such as nouns or verbs or prepositions and so on.

Now anybody with moderate discernment and a little time given to thinking will find no trouble in seeing that all the variegated religious notions do not look alike. One of the clear lines of demarcation to which we wish here to call attention is that which is indicated by the different words, Preacher and Priest. They stand for two wholly variant and antagonistic conceptions of Christianity. One stands for the Christianity of the New Testament. The other stands for a religious conception, common to many religions and borrowed or brought over from the Old Testament.

It cannot be said with too much emphasis or too much frequency that there is not one word in the New Testament to indicate that there is any priestly party or office or function in the church or churches which sets apart any man or group of men as distinguished from his fellow Christians for the office of the priesthood. In the book of Hebrews Jesus alone is declared to be our only priest. Not one word in the gospels from the lips of Jesus or any other would intimate that he ever designated any man as priest, or even contemplated that one would be so designated. Not one of his disciples or apostles ever made any such claim for himself, or referred to any of his fellow Christians as holding or exercising such office.

The function of the priesthood is utterly alien and hostile to the essential conception of Christianity. A priest is a go-between and a stay-between. His office indicates that it is impossible for any ordinary man to come into contact and communion with God. This conception of God is anti-Christian, and any priest is anti-Christ. He prevents the soul coming to Christ. This conception of God and of religion was the Old Testament idea. It was true and good for that time. God was hedged about so as to teach man his sinfulness and the holiness of God.

The tabernacle and temple were built with this in mind. All the ordinances of worship accentuated these things. God provided priests as a necessity under the old dispensation. But when Jesus came and had finished his work, all these things were displaced. The whole of the Epistle

to the Hebrews was written to show this. The martyr Stephen saw it and paid the price of his life for preaching the truth. The temple and altar and sacrifices and priesthood were abolished and destroyed. They exist no more. This is plain to anybody who understands the death of Jesus, the sacrifice for sin, made once for all. All hindrance to approach to God has been removed. Through him we all have access to God in one Spirit. We can now come boldly to a throne of grace that we may find mercy and grace for every time of need.

Is some one saying, Why all this explanation? Does not everybody know this? Sorrowfully, we say they do not. This priestly conception, or misconception, of Christianity holds multitudes in bondage today. It is the line of cleavage which separates the true worship of God from the false. The minister of Christ is never more a priest, for in that he blasphemously usurps the office of Jesus. Jesus sent out his apostles to preach, never to offer sacrifice. There are no "altars" in a Christian church. Wherever there is an altar it is a denial of the all-sufficient atonement of Christ on the cross, at the very least an inadequate conception of Calvary. There remaineth therefore no more sacrifice for sin. If we are not saved by the one offering on Calvary, there is no hope for us.

To conceive of a minister of Christ as a priest is to confuse the whole gospel. It is to keep men in darkness. It is to make men subservient to a man and not to Christ. It is to keep men in the shadow of the Old Testament and not allow them the light of the knowledge of the glory of God in the face of Jesus Christ. It is to deny men the privilege of hearing the truth at the mouth of one who preaches the Word of God and to make them dependent on the manipulation of a priest who claims to hold in his hands the exclusive right to communicate to men the saving grace of God through sacraments. It is to hide Christ from the eyes of men, that they may subserviently seek the ministrations of men who have usurped the office of Christ. It is to blind the minds of men by failing or refusing to appeal to them with the openly preached truth of Christ, and befuddle them with the magic of priestly manipulations. It is to employ the symbols of darkness instead of the light of truth.

And yet there are people who bow and sway in body and mind before an altar and close their minds to the reading of the Word of God and its faithful proclamation. They prefer the infantile period of religious exercise rather than the open-minded vision of truth which comes from preaching the Word of God. All the New Testament, the Christian method of propagating the Gospel of God, is by the preaching of the Word. It is the only way of enlightenment in the things of God. There are two kinds of religion in the world, that of the preacher, and that of the priest. The one is Christian, the other is Pagan. The Jews have no more altars. And ne'er the twain shall meet. Take your choice. The Word and Way says, Between the preacher and the priest, the pulpit and the altar, the symbol and the sacrament, there is an impossible gulf.

Sherwood Eddy, Secretary for Asia, of the National Council of the Y. M. C. A., has, with a group of "lawyers, writers, educators and prominent church men," made a visit to Russia and studied conditions there for a month, returned to the United States. They recommend the recognition of the Russian Government by the United States, without passing on the merits of the soviet system, on the ground that the masses of the people have been greatly benefitted by a change of government which is said to be one of the most stable in Europe. It seems hard to get enough information about actual conditions in Russia to form an intelligent judgment.

A new church at Lake Charles La., takes the name of Trinity.

Brethren in Oklahoma are suggesting the plan of having an allnight prayer meeting preceding their State Convention.

Forty-one additions to the Second Church, Tupelo, resulted from a meeting in which Dr. W. R. Cooper of Blue Mountain was the preacher.

Rev. Winston F. Borum has resigned at Ruston, La. A new church has been organized in the city, and he will probably have charge of it.

Four girls, quadruplets, daughters of F. M. Keys at Hollis, Oklahoma, were converted and baptized in a recent revival meeting conducted by T. P. Haskins.

We have received copy of Bible Beacon, published at Shaw, A. D. Muse, Editor. May many be helped by it. Did not Moses say, "Would God they were all prophets?"

Pastor Homer H. Webb begins his second year at Liberty gratefully and hopefully. The first year has been good, but he is purposed by the grace of God that the second year shall be better.

Some things were settled good and proper at the Convention in Houston, and now more money is coming in for the Cooperative Program. It that not the way to look at it, brother Mitchell?

J. H. Street, who was graduated from Mississippi College last year, will be assistant to Dr. M. O. Patterson in the Bible Department. The College has never had better men than those "grown in Mississippi."

Z. E. Trutty, a student in the Baptist Bible Institute with ten years experience in the pastorate, is available for pastorate in churches in reach of New Orleans. Dr. J. E. Guatkin of the Institute can give further information.

Some brethren are saying that Southern Baptists have no trouble with Modernists. Others are saying we have them and give them free rein. Both are wrong. We have gotten rid of two who were among our missionaries in China. And it may be that there are others which will go the same route.

The whole country was shocked at the beginning of the week by the terrible toll of death and destruction in the storm which passed through Southern Florida and touched Alabama and Mississippi. It is enough to make us all look on our ways and see if we have displeased God and if he is chastening our people for forgetfulness of him. Think not that those eighteen on whom the tower of Siloam fell were sinners above all the Galileans. We are all guilty before God and he gives us warning of his displeasure.

Pastor W. S. Landrum had brother C. E. Welch with him in a meeting at Monticello. The preaching was unsurpassed. The singing was led by Mr. Guess of Jackson, whose sister was pianist. Many backsliders were reclaimed and eight were added to the church by letter and restoration. At Seminary brother Landrum was assisted by Dr. J. A. Taylor of Brookhaven. There were 21 added to the church, 13 of them by baptism. This was the second time Dr. Taylor had helped here. At Sontag Brother J. E. Kinsey assisted in a meeting. Large congregations at all services; one profession of faith. Brother Landrum assisted Pastor W. T. Graves at Goodwater, Simpson County, where the people furnished splendid singing, and five confessed faith. At Jupiter Church where E. G. Evans is pastor there were two professions of faith.

Louisiana Baptists are oppressed with a debt of nearly half a million dollars, but are making a strenuous effort with some success to reduce it.

Pastor A. B. Pierce has resigned the Second Church, Greenwood, and will enter the Seminary at Louisville. His work at Greenwood is very highly spoken of.

Mrs. M. P. L. Berry of Hillman College at Clinton is recovering from a double operation, and says she is now ready to have her tonsils removed. She will soon be back as cheery as ever.

Rev. J. T. Caughley of Macon has a series of eleven addresses on the Bible, intended to incite to Bible study. His services are available where needed and ought to be productive of much good.

A German Scientist named Westenhofer is now contending that instead of man being descended from an ape, it is the other way round, that the ape is descended from man. "Go it, white devil, the black devil will get you."

Dr. J. F. Love again warns pastors and others against the soliciting of money by one W. G. C. Hallock of Shanghai, China. Send your money for all mission work to Dr. R. B. Gunter of Jackson and don't waste it on people you know nothing about.

Many of the religious papers have contrasted the attention given Valentino and Eliot at their death. To our minds there was little to choose between them. One was a picture show favorite. The other spent much of his time fighting the claims of Jesus to be the Son of God.

Prof. J. M. Sharp, known to a generation of Mississippi College boys and many woman's College girls; has recently learned short hand as he needed a practical knowledge of it in his business school which he is conducting in Jackson. His wife, not to be outdone, also took the same course.

Dr. George W. Truett is reported as having said in a recent public address, "The real Christian teacher is not afraid of the truth." To which we add, the real Christian teacher has no need to fear the truth; what he is afraid of is the bunch of audacious smart-alecks who sometimes handle the truth.—Ex.

Do you mean manhandle?

Pastor H. L. Martin finds his work moving off most encouragingly at Lexington. He recently assisted Pastor H. C. Joyner at McAdams in Attala County. The meeting continued eight days. There were 38 additions to the Baptist Church, 27 for baptism. Four joined other denominations. Mr. Floyd Black of French Camp, a student in the Bible Institute of New Orleans, led the music. Pastor Joyner is much loved and doing a substantial and constructive work. He has a splendid helper in Prof. Clifford Hester of the Attala County A. H. S.

A Fiji Islander named Ratu recently visited the United States. The Associated Press thus speaks of him:

Ratu spent half of his life as a cannibal but was converted to Christianity 27 years ago. He still wears native garb and speaks through an interpreter.

"Twenty years ago Fiji flappers painted their faces black, while American flappers paint their faces white at present," he commented. "A narrow cloth, possibly two feet in length once served as the sole costume of the Fijian female, also short bushy hair was the prevailing head dress. These styles have been discarded in the South Seas and have found their way across the Pacific."

Pastor J. O. Guntharp baptized 31 at Rienzi as the result of a meeting in which he was assisted by Rev. Fleetwood Ball. Eight joined by letter.

Pastor W. S. Allan of Immanuel Church Hattiesburg, writes:

I have been so busy this summer that I haven't had time to write you about my work. At the beginning of the summer I felt that I must have a vacation but the calls for help in meetings were so numerous and insistent that I could not resist. So I spent seven weeks in meetings. And in some respects it was the most fruitful seven weeks I ever spent in the Lord's work. I began with Brother A. L. O'Brian at McHenry, then with Calvary Church in Lamar County where Brother Materne of Lumberton helped me, then followed Green's Creek with Brother Hardin, pastor, Brooklyn with Brother Hogan pastor, Lebanon in Covington County with Brother T. D. Cox pastor, and lastly Oak Grove in Perry County with Brother J. C. Martin as pastor. The number of additions to the churches was not so great but in every meeting the Church was greatly revived. I am more and more convinced that one of our greatest needs today is the building up of the churches in doctrine and service. My own Church here in Hattiesburg has had a good summer and is getting ready for our meeting which begins the Second Sunday in October with Brother O. P. Estes to do the preaching for us. The Womans College will open tomorrow and that means that our responsibility will be greatly increased. Pray for us.

I rejoice that the people here appreciate the Record and it is having a great deal to do with the development of my people. I look on it as my assistant pastor and a mighty good one too. I am with you in your effort to increase its circulation and hence its usefulness.

With very best wishes, always,

Your friend and brother,

W. S. ALLEN.

Coldwater Association is composed of the twelve churches in DeSoto County and retains the old name which once covered about five counties. There seemed about as good attendance as was seen in the last years of the more extensive body. Brethren J. W. and W. E. Lee were present because they have long labored in this association and one of them is still pastor at Olive Branch. Other pastors were N. A. Spencer and W. W. McGehee. The former was elected moderator and brethren Barnett and Flinn were reelected clerk and treasurer. The meeting was at Gray's Creek Church and the entertainment was all that could be wished. The associational sermon was by Pastor N. A. Spencer, and was exceedingly practical and helpful: Text, "Ye Are The Light Of The World." He is home grown and held in honor of his brethren. Pastor J. W. Lee preached the doctrinal sermon the second day, but this we were not privileged to hear. The laymen bear an honorable part in the work here. Besides those already mentioned those who took active part in the discussions and reports were brethren Emerson (two of them), Foster, Dockery, Brigance, Eastland, Gooch, Dollewhite, Blocker, McElroy, Etc. And there were "honorable" women not a few, but we didn't hear any public speaking from them. The visitors were Dr. M. D. Jeffreys of the Baptist Memorial Hospital and the Editor of the Record. They were given most courteous and preferential treatment. Dr. Jeffreys was happy in speaking to ardent friends. Most of them had been visitors or patients in the hospital. It was good to hear him tell of the blessing of God on this great institution. They stood the remarks of the editor as well as anybody could be expected to do, while he talked about our denominational program with a few side remarks about the paper. The editor was among his own folks and they treated him all right.

MISSISSIPPI COLLEGE OPENING

Unusual enthusiasm and optimism characterized the opening of the one hundredth session of Mississippi College, Wednesday morning, September 15th 1926. Friends and visitors from all over the State, had come to be present on this interesting occasion, and the largest number of students, on opening day, in the history of the College, filled the old Chapel.

Dr. B. H. Lovelace, pastor of the Clinton Baptist Church, led the devotional, using for his theme the helpful story of the life of Daniel, stressing the power for good, of a determined purpose, in the life of a College Student. Two beautiful solos by Prof. Frank Slater, head of the Voice Department of Hillman College, were charmingly rendered.

Dr. W. E. Farr, a member of the class of 1907, and now pastor of the 1st Baptist Church of Grenada, delivered a pleasing and inspiring address using for his subject "Through Trails to Triumph" basing his splendid thoughts on the real progress of this one hundred year old plant. Other speakers of the morning were Gov. Henry Whitfield, and Miss Frances Sayle, the Secretary of the Field Cooperative Association, and whose work is made possible by the generous gift of Mr. B. B. Jones. It was a joy to have two of the "old boys" take a part in the exercises. Mr. T. F. McCrae, and Mr. Hendren Harris, both missionaries to China, but at home for the sabbatical year. Both men have given faithful service to their Master on Foreign Fields and gratefully acknowledge their debt of gratitude to their Alma Mater.

The President of the College called attention to the completion of the splendid Alumni Building. Mr. P. M. B. Self of Marks Miss., giving the first one thousand dollars to help clear the seventy thousand dollar debt on this building.

Dr. Provine also announced that the new dormitory, Chrestman Hall, capable of housing one hundred and eighty-five boys, will be ready for occupancy in a few weeks. Until this building is finished, the boys in Jennings and Ratliff Halls have generously opened their rooms to the extra men, some are staying in the Alumni Building while others have found temporary quarters in the homes of the town.

No announcement on this opening day, found a more responsive expression in the hearts of the student body, than the statement relative to the building of the Hospital. This much needed building has been made possible by the generous gift of the 1st Baptist Church of Grenada, led by its loyal pastor and deacons. Further help on this building has been guaranteed by Dr. R. W. Hall, associate physician of the College, a loyal alumnus, and always a true friend of the College.

The material development of the College during the past few years has been little short of remarkable. It has grown in resources and influence. Its contributions to the Denomination and to the Kingdom of God have been of immeasurable value, and now as it enters its one hundredth session, it still challenges the continued interest and love of the Baptist of Mississippi.

A. J. AVEN.

Dr. W. J. Mahoney, once pastor at Gulfport, is now living in Knoxville, Tenn.

People will never believe in the sincerity of the Roman Catholic appeals for tolerance as long as Baptists are persecuted by Romanists as they are in parts of Louisiana. At Dunson in that state they had to have police protection to hold a meeting and then efforts were made to break up the meeting by throwing eggs and stones into the congregation. In a city of 30,000 people in Louisiana we saw recently a large part of the windows were broken by brick bats thrown by Catholics. But the work prospers exceedingly.

Convention Board Department

R. B. Gunter, Corresponding Secretary

COMPLAINTS

In visiting the district associations, we hear laymen complaining because pastors or preachers do not attend the sessions of the associations. The laymen feel that this is due to a lack of interest on the part of the pastors. The association meets but once a year. Its purpose is to plan for Kingdom work. The preacher who does not have part in the district associations will not likely be greatly interested in Christ's work beyond the local church.

OBSERVATIONS

We have observed that a small proportion of the preachers have been present during the sessions of the associations. In some cases those who attend the first day are absent the second day. They give excuses in some cases. But as important as the associational meeting is, every reasonable hindrance should be overridden.

Another observation has been that there is a tendency in the associations to overlook the most important matters. Just two things of vital importance are before our associations. One is a completion of this State Convention year's work by the 31st of October, at which time the books close. The second is to plan properly and definitely for the 1927 work. \$750,000.00 has been decided upon as the financial goal. The Convention Board has asked that the associations apportion the association's quota among the churches. There is a tendency in some associations to leave this unnoticed. Some members are satisfied to sing some songs, read the letters from the churches and have a handshaking and go home without any definite plans for doing the work of financing the Kingdom.

Many preachers have suffered their churches to go for more than six months without having made a contribution to the work of Christ beyond their local interests. This reminds us of a complaint in the Old Testament when the shepherds were feeding themselves. It also reminds us of the example of the unjust steward who was using his position for his own selfish ends at the expense of his Lord. The preacher who is satisfied to receive his salary month by month while the missionaries, the orphans and the helpless sick and the helpless ministers receive no support from their flocks are no less excusable in the sight of the Lord than was this unjust steward. We had been made to believe that judgment should begin at the house of the Lord and that it should begin with the shepherds of the flocks. Of course, this applies only where it applies. It is not that we delight to criticize, but a preacher is an unfaithful servant if he fails to point out the cause of the failure of the churches to support the work of Christ from the home church and all the way up to the ends of the earth.

Another observation is that too many pastors are too easily pleased with the contributions which the churches do make. Not only did 814 churches fail for more than six months to make any offering to the mission cause this year, but many which pretended to make offerings made them so small. In at least half of the churches there are individual members who should give as much (and in many cases more) as the entire church gives. It is a sin for a preacher to compliment his church when they have fallen short of the amount that they should have contributed. In so doing, he encourages them in their failure to measure up to their ability.

VALUE OF PUBLISHING RECEIPTS

Some people question the wisdom of publishing receipts from churches. This has proven to be valuable for the reason that churches have the opportunity of correcting any mistakes which may have been made. On December 11, 1925, an offering of \$661.37 was by mistake credited to Brandon Church when it should have been credited to Magee Church. On March 30, 1926, \$406.55 was through error credited to Rienzi Church when it should have been credited to the First Church of Tupelo. This error was doubtless due to the fact that the check was on Rienzi Bank. We do not know why the mistake was made with reference to Magee Church, but mistakes do occur. We are always glad to correct them. We find that the banks occasionally make mistakes. They, too, are glad to correct them when their attention is called to their errors.

IS THE CATHOLIC CHURCH IN MEXICO BEING PERSECUTED

Charles S. Detweiler in Watchman-Examiner

By the Constitution of Mexico any church is forbidden:

- To own real estate or mortgages on same;
- To own church buildings or any other buildings;
- To maintain convents or nunneries;
- To conduct primary schools;
- To hold religious ceremonies outside of church buildings;
- To clothe its ministers with a garb indicative of their calling;
- Only native born Mexicans can exercise a religious ministry.

How These Laws Originated

These laws have been in existence, some of them, since 1857 and some of them since 1859. They owe their origin to Mexico's greatest statesman and patriot, Benito Juarez. In support of them a long civil war was fought, which lasted from 1857 to 1866. During this war the clerical party invoked the aid of Napoleon III, of France. A French army was landed on the shores of Mexico and drove President Juarez and his cabinet to the very limits of his country near El Paso, Texas. In the hope of making sure what had been gained in this struggle, the clerical party invited Maximilian of Austria to rule over them, and in this way the Church of Mexico was definitely committed to the cause of a foreign monarch. After our own Civil War our government was able to take cognizance of this flagrant violation of the Monroe Doctrine, and make such representation to Napoleon, backed by a show of force along the Rio Grande, that the French army was withdrawn. The republican forces in Mexico then triumphed over Maximilian and his clerical friends, and the celebrated reform laws, the same that are now incorporated in the present Constitution, were carried out in practice. Monasteries and nunneries were closed, foreign priests were expelled, and the church property was confiscated by the State. The church building used by the Episcopal church in Mexico City was one that had been originally a Catholic church and which had been taken by the government. The central Methodist church building was formerly a Roman Catholic church. Before it was purchased by its present occupants it had been taken by the government and bought and used by a circus. This is not the first time that Mexico has been in the throes of a conflict between Church and State.

Mexico Under Diaz

Porfirio Diaz, the President who governed Mexico the longest of any, and whose period was famous for the development of the country's resources through foreign capital, was a Liberal, and the inheritor of the anti-clerical policy of Juarez. While he maintained religious liberty and welcomed Protestant missions, he made little effort to enforce the celebrated reform laws. Under his administration the Roman Catholic Church gradually regained the power and position it had lost under Juarez. Once more it began to acquire property. It was by its very genius the friend and principal prop of the great land aristocracy. Then in 1910 came the great revolution, first led by Madero, and afterward by Carranza and Obregon. When this revolution successful ended its leaders adopted in 1917 a new Constitution, representing advanced ideas in the protection of the workingman and in land distribution. The famous reform laws of Juarez concerning religion were also incorporated in the new charter. And yet the new Constitution was not strictly enforced. Foreign priests still continued their ministrations, and religious instruction was given to children in primary schools.

Whether the government would have continued in this complaisant way if events had been different is an open question. One must not forget that Latin countries have always had to face clericalism as a political issue. In the United States there has never been an open clerical party, made up of adherents of one church and devoted primarily to the political interests of that church. At the close of the year 1923, when President Obregon's term was coming to a close and when all signs pointed to Plutarco Calles as his successor, there broke out the De la Huerta revolution, which, if it had been successful, would have undone the work of the Liberals. It was commonly reported in Mexico that De la Huerta's revolution was in part financed by funds supplied by the Roman Catholic priests. At any rate, it had the moral support of the Catholic Church, and was in a fair way to be successful had not the United States Government lent its support through the sale of arms to the government of President Obregon. That effort of the forces of privilege to gain control of Mexico may have been one reason for the present determination of President Calles to enforce the laws restricting the activities of ministers of religion. There is perhaps no President in Latin America who must not live constantly under the threat of an armed revolution against his government; and there is no President who will not take strong measures to reduce the danger of an uprising by weakening the power of the party opposed to him.

Spiritual Ministry Not Restricted

As a matter of fact, the present laws do not restrict the spiritual ministry of any church. The rub of the matter is in the law that restricts religious ministry to native born Mexicans. Because foreign priests can no longer celebrate the mass or administer the sacraments the ecclesiastical authorities of the Roman Catholic Church have ordered all their priests to discontinue their services. They have thus created the impression both among their own people at home and among many outside of Mexico that the government has deprived the Mexicans of the benefits of their religion. How many priests there are in Mexico, and how many of these are foreign born, is not known by any one except the Catholic Church authorities. The New York Times published an estimate which was said to be based upon information obtained from the Archbishop's office in Mexico City. This set the number from 20,000 to 25,000. But no one has hazarded an estimate of what proportion of these are foreign born. With regard to Mexican priests, Professor E. A. Ross wrote in 1923: "The proportion of young men of good family taking orders is small and is alleged to be getting smaller. No one marks any

(Continued on page 1)

Budget Department

By J. S. Deaton, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

PREREQUISITES TO CHURCH LIFE AND WORK

James J. Kellam

Four big words express the value of the budget to the First Baptist Church of Yoakum: Enlightened, Enlarged, Eliminated and Evangelized.

I. Enlightened

If we enlist we must enlighten. We have forty "four-minute speakers." They inform themselves on all the vital questions concerning Kingdom affairs.

In our study of finances, we find that one-sixth of the Gospels is about money; that eighteen of our Lord's parables are about money, and that no business can succeed without a sound financial basis. God's Kingdom is the biggest business on earth. Jesus has given us a world task. He also gave a sound and successful financial plan, by which the world program could be accomplished. God's financial plan, if observed and practiced, insures prosperity to the church and to the individual. "Prove me now, herewith," saith the Lord of hosts, if I will not pour you out a blessing that there shall not be room enough to receive it."

The budget comprehends God's plan in our lives. It is the business of the four-minute speakers to inform themselves, convince themselves, and give this information to the people. The speakers present these facts in every service of the church—the Sunday School, all departments and organized classes, B. Y. P. U.'s, W. M. U.'s, Y. W. A.'s and all other gatherings of the church. No opportunity is overlooked or missed.

We believe that informed Baptists will do their duty when they know it. We know much about the Bible, especially its teachings on stewardship. Our four-minute speakers inform our people on the state missions—the number of missionaries supported, the work accomplished by our missionaries, the churches, Sunday Schools and B. Y. P. U.'s organized, and the number of converts baptized. They tell about the home mission and foreign mission work—the fields occupied and number of missionaries employed. They explain about our schools—where they are located, the number of students enrolled, how much money is invested in the buildings and equipment, endowment and especially the endowment needs. They relate the important facts about our hospitals—where located, buildings and beds, charity work done, and their value in winning the lost to Christ. The speakers tell of our orphanages and the work being done by them, of the old ministers' relief and the responsibility of Baptists with relation to the old ministers. The whole program of the Baptists for the whole world is given to the whole congregation.

II. Enlarged

Information produces an enlarged vision and makes big people in the Kingdom work. Dr. George W. Truett said on one occasion, "You cannot command a big situation with a little man." It is our policy to get rid of little people by growth.

A growing Christian is a co-operative Christian. Non-co-operation means decay and death spiritually. In our development since the beginning of the budget we have one hundred and sixty-four people now giving that never gave before. For the first time this large number has been enlisted in the financial support of the church. We have forty-four who have doubled their gifts, and many made a substantial increase. The tithing band has increased fourfold.

This year we have experienced the most destructive drought that the South has ever known, yet our people are prosperous and happy. Of the two hundred men out of the railroad shops, not one tither lost a job. I think God had something to do with that.

III. Eliminate

The way to get rid of obstructors is to eliminate them. By an intensive campaign for God the kickers will either get in or get out. Givers never grumble; a pulling horse never kicks. We have eliminated most of the kickers by harnessing them to a great task.

Some of them will not be harnessed. When let alone, they will eliminate themselves. If a person is left out, passed by, unused he will have no one to blame but himself.

The chief attraction of our church is its blessed fellowship, its noble spirit of co-operation and evangelistic fervor. The budget has been a great factor in producing these desired results.

IV. Evangelize

As men give their money they will soon give themselves. "Where your treasure is, there will your heart be also." In two and one-half years we have had three hundred and sixty-seven additions to the church. More than half of these came by baptism. Nearly one-half of the baptized are men. These men were first enlisted in the Sunday School. There they heard about "God's financial plan." They began to give their money, and soon gave themselves.

On Sunday morning while the pastor was preaching on the tithe, six big men were converted and joined the church. At another time, while speaking on the same subject, there were three men who joined the church. Today these are liberal contributors to our program.

We know from experience, as well as from the teachings of the Bible, that the church that honors God with its money, God will honor and bless. He never disappoints.

When all of our churches adopt and work God's financial plan, the budget, our financial troubles will be over. God's cause will then be cared for around the world and lost souls will be seen flocking home to God as "Doves to their window."

(Continued from page 6)

improvement in the quality and education of the clergy, but rather the reverse." If, as is often said, the foreign clergy were superior in education, and if their number is great, the Roman Church may be more dependent upon them than has generally been believed. In fact, in resisting the expulsion of its foreign born priests, the Catholic Church may be fighting for its very life. It is the old issue of nationalism versus alienism, of Henry VIII against the Pope. President Calles has no ecclesiastical allies, however, as had the King of England.

Up to the present year Protestant missionaries went about visiting the churches and administering the affairs of their respective missions as superintendents. None of them ever attempted to exercise a religious ministry in the generally accepted sense of administering the ordinances or acting as pastor of a church. When these Protestant missionaries spoke, it was at the invitation and under the auspices of the Mexican pastor. Now that the new regulations have gone into effect, it is doubtful whether foreign missionaries can undertake any distinctive religious work. They can still continue to teach in secondary school and theological seminary, but their public and administrative ministry is probably ended. In the providence of God the Mexican

government is compelling Protestant missions to realize more quickly their professed aim of establishing self-governing and self-propagating churches.

NOTES FROM SUBSCRIPTION DEPARTMENT

We appreciate the response to our request for prompt renewals in this month. Many have already sent in. If you have not, please do so at once.

The sooner you send in your subscription at the \$2.00 rate for 16 months the more good reading you will receive. This offer is only for the months of September and October.

If you get a package of tracts or a poster about the Record campaign, be sure and distribute the tracts and place the poster where it will be read by the membership of the church. You can help us in that way.

The price of a good book is \$2.00, but we give you the Baptist Record for 16 months for that amount and every issue is full of the things you need to know.

Your denominational paper boosts every department of your work every week in the year. Now is the time to help us by sending in a new subscription. Some one may be waiting for you to ask them to subscribe.

If your paper fails to come on time write us at once so that we can adjust the matter before you miss another issue. We will not know you have missed it unless you write us. Our mailing force wishes to give you the best of service at all times.

If you know some one that you would like to have a sample copy of the Record, send us the name and we will do the rest.

The Inter-Board Commission on Student Religious Activity, Memphis, Frank H. Leavell, Secretary, announces two important dates.

October 3rd is STUDENT CHURCH-RELATIONSHIP DAY. All students at college are asked to relate themselves definitely with the local church where the school is located. Literature, including a wall poster, will be sent to all schools and to all pastors where schools are located.

October 28th to 30th is the date of the first All-Southern Baptist Student Conference at Birmingham, Alabama. Two thousand students are expected. Some of the nation's greatest speakers will be there. Pastors and home churches of students are being asked to assist their own to get there.

The key note of the conference is "CHRIST, Master of My Generation."

OBJECTIONS OF THE ALL SOUTHERN BAPTIST STUDENTS CONFERENCE, BIRMINGHAM, OCT. 28-30, 1926

A denominational project to conserve for Kingdom advancement the spiritual powers of the Baptist students in college life of the South.

To analyze with Baptist students in conference the spiritual conditions and needs of campus life.

To better acquaint students with their Baptist leaders and Kingdom program.

To better acquaint Baptist leaders with student life and possibilities.

To help strengthen the moral courage and anchor the Christian faith of our youth in an age of unusual social and spiritual complexities.

To magnify the local church as Christ's means and method for Kingdom Building.

To survey with students the Baptist program of world-wide missions—Home and Foreign alike.

To allow youth and maturity jointly to concentrate in thought and prayer on present day problems of youth, of society, of the churches, of the world.

To plan a progressive future program for student religious activity for Southern Baptists.

To make Christ master of this generation.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

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"Seek ye first the kingdom of God." Matt. 6:33.

The quarterly letter, together with report cards, will reach each society before this issue of the paper, doubtless. Will you read this, see that the letter is read to your society? Sometimes Presidents do not note all that is said on this Page so fail to get the letter before the society.

Personal Service Chairmen will note from this letter that they are to receive their blanks from their District Personal Service Leaders. These were sent some days ago, by the State Chairman, Mrs. Henry F. Broach. However if you fail to get yours drop a card to this office and others will be sent.

We are reprinting today all information concerning the Tithing Contest. Please make use of this information in your Rallies and Associational Meetings, as well as in your local organizations. We trust every W. M. S. will urge some members of the Auxiliaries will enter these contests. All cannot win awards; but each one who enters the contest will certainly receive abundant reward in the information obtained on Tithing.

Our girls from all over the state are leaving this week for schools and Colleges. Let us not fail to follow them with our prayers. Just as soon as we can secure a list from the Training School in Louisville, from B. B. I. New Orleans and from Ft. Worth, we will publish same so that everyone can know just where our girls are receiving special training.

Our efficient Field Worker, Miss Mamye Slaughter is among the group returning to Louisville Training School. She has had the first year there; and is of course anxious to complete the Course. She will be greatly missed in the State Work; but then she will come back to us next Summer better qualified to take up the Work again.

The question often comes to this office, asking the names of our State scholarship girls. We are so glad to name them here:

Blue Mountain: Misses Ida Mae Garland and Fannie Lynn Gamlin. Woman's College: Misses Lorena Burkhalter, Trannie Odom and Lockwood Thompson. The last two divide a scholarship.

RESOLUTIONS

Mr. J. H. Aycock and Family,
 McComb, Miss.,
 Dear Friends,

Realizing that in the Going Home of our dear Sister and Co-Worker, we have sustained an irreparable loss in the Associational Work of Pike County Association, we bring, in the midst of our tears and sorrow, this floral offering. May it be to the family a small token of the deep love and esteem in which we held her.

We shall sorely miss her earnest Christian life before us, her gentle council and unwavering Faith. But always her noble influence shall abide, gracious as the fragrance of the sweet

flowers that she loved, and draw us closer to the Divine Friend she so joyously served.

We would, if we only could, speak some words of comfort to her sorrowing family. Mere words cannot express the deep sympathy we feel, nor our hand clasp the full message of our earnest desire to be of some comfort and solace. In silence we bow and ask the Holy Comforter to draw near and soothe your broken hearts; give you strength to look through your tears toward the joyous Home where today your dear loved one awaits your coming.

With hearts overflowing with sympathy,

Your sincere friends,
 Edna Watkins Hewitt, Asso. Supt.
 Mrs. Stella McGehee,
 Mrs. J. S. Harris,
 Mrs. H. L. Simmons,
 Mrs. Thomas Mitchell,
 Mrs. S. L. Davidson,
 Mrs. Ellis Bergold.

August 16, 1926.

CALLED HOME

Just one month ago today—August 15, 1926—the beautiful spirit of Eula Jackson Aycock, wended its flight to that Eternal Home, whose Builder and Maker is God. A devoted husband is left desolate. Beloved children—still "Children" even though grown to the estate of manhood and womanhood—are realizing that lost condition that comes to us all when Mother has gone Home. Friends everywhere are bowed in sorrow.

How we shall miss her in the Work! She never failed us no matter when we called on her.

May the tender heart of God the Father be felt by each and all who loved her, since He has received her unto Himself.

Tithing Story Contest

The working out of the details of the Tithing Story contest for our State was left to a committee and we beg to submit the following suggestions:

1st, If several of the young people from a local church enter the contest, it will be necessary for the Executive Committee of the local W. M. S. to select a local committee composed of disinterested members to choose the best one from each auxiliary to be sent to the associational Committee.

2nd, The Executive Committee of each association should appoint a committee composed of disinterested parties to serve as judges. The local committee from the W. M. S. sending the papers to the above associational committee.

3rd, The Executive Board of the state will in turn select a committee of disinterested members who will receive the best stories from the associational committees.

4th, The contestants sending in the best Sunbeam, G. A., and R. A., Tithing Stories in the State will each be given a trip to the State Assembly at Gulfport next August. The Y. W. A. and College Y. W. A. contestants sending in the best story on Tithing will each be given a trip to our State W. M. U. Convention in Meridian next April.

Any one desiring a copy of the rules and regulations of this contest will find same in August Royal Service and in The Baptist Record of July 29. If you haven't a copy of either we will furnish same from B. W. M. U. Headquarters, Jackson, Miss.

Stories will be received at your state headquarters from December first, 1926, to March first, 1927. There is plenty of time but not too much to study up the matter and produce the best story about tithing. Only active members of W. M. U. young people's organizations should submit manuscripts and the stories must be the result of the individual's own work. These members must be approved by their counselors.

The stories will be grouped as follows:

Sunbeam entrants: 100-500 words.

Girl's Auxiliary contestants: 100-1600 words.

Royal Ambassador contestants: 1000-1600 words.

Young Woman's Auxiliary members: 1800-2400 words.

College Young Woman's Auxiliary members: 1800-2400 words.

Stories will be judged by committees of five appointed by the W. M. U. Executive Committee of the State. The following scale of rating will be the basis of judging:

Value of material in teaching tithing.....	50%
Originality of plot.....	25%
Literary skill.....	15%
Appearance of paper.....	10%

It is suggested that contestants who use the typewriter send their stories typed with double spacing.

Counselors and leaders will want to encourage the members of their organizations to study the subject of tithing and plan stories to submit. Present the matter at regular meetings and urge individuals to enter the contest. Study what God's Word teaches about tithing. Read much regarding tithing in books and leaflets already in print. Write to state W. M. U. headquarters (address on page 2), Laymen's Missionary Movement (Holston Bank Bldg., Knoxville, Tenn.), Southern Baptist Convention Board (addresses on page 5 of W. M. U. Year Book) for such publications. Societies and associations may take pride in having preliminary contests and sending their best papers on to the state headquarters. Contestants should be ready to give their stories as readings at various meetings and services so as to make as large a contribution to the tithing campaign as possible.

Urge your young people to begin the study of Tithing immediately that they may be ready to submit their papers by December.

Your Committee:

Mrs. R. B. Gunter, Chairman
 Mrs. D. M. Nelson
 Fannie Traylor

Mrs. D. M. Sumrall of Hattiesburg, R. 5, sends a good testimonial to the fruitful services of brother J. A. Johnston and an appeal for help to him in his present need.

All Baptists Churches in New Orleans begin revival meetings October 3.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

MARION COUNTY B. Y. P. U. CONVENTION.

The regular meeting of the B. Y. P. U. Convention was held in the beautiful new church at Bunker Hill, August 29, in an all day meeting. The meeting was well attended. There were delegates from practically all the churches present. This was one of the best attended meetings ever held in the county. The interest in the work was fine. The following program was given:

A. M. Why the Lack of Interest in B. Y. P. U. Work?—Rev. M. J. Gilbert. Method and Means of Increasing Interest—Mr. G. I. Stockstill. What the B. Y. P. U. Means to a Boy—Howard Stockstill. Address on Young Peoples' Work—Prof. S. B. Hathorn, Supt. of City Schools, Columbia.

The afternoon was largely given over to Dr. N. R. Drummond of Southwestern Theological Seminary, Fort Worth, Texas. He brought a great message to the Young people. Many special numbers of music were given during the day from the various Unions over the county. This being the time for the election of officers, the following were elected: Pres.—Rev. L. T. Aultman, Columbia, Route 1.

Vice-Pres. of District One—Mr. E. V. Williamson, Goss.

Vice-Pres. of District Two—Mr. G. I. Stockstill, Columbia.

Vice-Pres. District Three—Rev. M. J. Gilbert, White Bluff.

Vice-Pres. District Four—Rev. W. M. Bass, Sandy Hook, R.

Secy.—Miss Jennie Watts, Columbia.

The next meeting will be held with Antioch church.

OAKLAND RE-ARRANGES SENIOR B. Y. P. U.

On September 12 the young people of the Oakland Church met and organized, or re-organized their Senior B. Y. P. U. They have the County A. H. S. there which offers a fine opportunity to the church to reach through its training department, the entire county. Their first step in organizing was to elect a director. Mrs. C. C. Alexander was elected to this place—other officers elected are as follows:

President, Thurman McAdams; Vice-Pres., Miss Beatrice Walker; Secretary, Miss Cathryn Dilihite; Reporter, Miss Lucile Pittman; Organizer, Miss Laura McPherson; Group Captains, Theo. Tribble and Chas. Anderson. We welcome this new union into the ranks and look to them for good results.

INVERNESS REPORTS PROGRESS

Brother Thomas L. Wooten, pastor of the Inverness church, sends in fine report of progress in the work there. They have recently re-organized on the basis of a director and three unions—Junior, Intermediate and Senior. The following officers have been elected:

Mr. Robert A. Melton, Director; Miss Ruth Bradley, Senior Leader; Miss May Catlette, Senior President;

Mr. Elton Toler, Senior Secretary; Miss Frances Catlette, Senior Pianist;

Miss Mary Ross, Senior Bible Readers' Leader.

Mrs. Robert A. Melton, Intermediate Leader;

Mr. Henter Pratt, Intermediate President;

Miss Eunice Gholston, Secty. & Treasurer;

Mr. J. C. Buhr, Vice-President;

Miss Helen O'Neal, Bible Readers' Leader;

Miss Elizabeth Fisackerly, Chorister.

Miss Dorothy Sandidge, Junior Leader;

Miss Sara Francis Pratt, Junior President;

Miss Lula O'Neal, Junior Secty.

This assures good work in the training department of the Inverness church. Though the unions are small in numbers they will make up in loyalty and we will be hearing from them with good reports we feel sure.

FIRST BILOXI ELECTS DIRECTOR

The First Church Biloxi recently elected to the office of B. Y. P. U. Director Mrs. D. C. Lea. Mrs. Lea is formerly of Hattiesburg where she serves for several years most efficiently as B. Y. P. U. Director at First Church. We congratulate the Biloxi church on securing Mrs. Lea and know that it means that they will soon be setting a pace that will demand mighty good work from those who would stay abreast.

GOOD HOPE CHURCH, LEAKE COUNTY, HOLDS B. Y. P. U. INSTITUTE

During the week of September 6-10 I held a B. Y. P. U. Normal at Good Hope church, Leake County. We had a good crowd each evening with fine interest. We had eighteen to take the examination on Friday evening, all making good grades. We used as our text-book "A General B. Y. P. U. Organization." On Sunday, September the nineteenth, Bro. Auber J. Wilds, our State B. Y. P. U. Secretary, Mrs. W. D. Cook,

B. Y. P. U. Director of Forest, and Mrs. Richard Simmons of Meridian, Vice-President of District Four W. M. U., were with us. We had a splendid program consisting of the delivery of the diplomas by the supply pastor, a fine message on the B. Y. P. U. work by Bro. Wilds, and life as represented by the various a splendid message on the church organizations of the church given by Mrs. Cook. Mrs. Simmons then called a meeting of the women and organized a W. M. S. also electing a young peoples' leader for the church. It was a good day for Good Hope Church, and we thank these workers for coming to us.

W. W. SIMPSON,
Supply Pastor.

RANKIN COUNTY HAS ASSOCIATIONAL B. Y. P. U.

On last 5th. Sunday August the 29th. A goodly number of B. Y. P. U. delegates from the various churches of Rankin County met at the Mountain Creek Baptist Church just 5 miles south of Florence for the purpose of organizing an associational B. Y. P. U. Mr. A. W. Talbert, President of the Jackson City B. Y. P. U. who is also director of B. Y. P. U. work at the Davis Memorial Church of Jackson, Miss., was called upon to assist in organizing, carrying with him two other speakers from his church Mrs. J. L. Burney brought a very interesting talk on God's call of the B. Y. P. U. member, and Mr. O. C. Carter also brought a fine talk on "Press on."

Mr. Talbert announces that the meeting was a great success. We had an all day service and "DINNER" was served a real good program was rendered and many good talks were made and seemed to be enjoyed by everybody. Another thing which was noticeable was the hospitality shown us while we were there.

And to the people of this little church they have one of the best quartett's that I ever heard sing, I enjoyed them so much until I invited them to our church to sing for us so they came last Sunday Evening for B. Y. P. U. and Church. Mr. Rushing from Mississippi College helped in the singing.

The following are the officers elected for the associational B. Y. P. U.:

President, Miss Jeanette Singleton, Florence, Route 3; Vice-Pres. Miss Laura Weathersby, Florence, Route 2; Sec-Treas., Miss Beatrice White, Florence; Chorister, Mr. W. H. Maulding, Florence; Pianist—Pianist of Senior B. Y. P. U. Pelahatchie.

District Chairmans:

District 1.—Mr. Buford Pierce, Starr, Miss.

District 2.—Miss Irma Myers, Brandon, Miss.

District 3.—Miss Myrtle Smith, Braxton, Miss.

District 4.—Mrs. J. C. Searcy, Pelahatchie.

Intermediate Leader, Mrs. Beasley, Pelahatchie, Miss.

Junior Leader, Miss Muriell Puckett, Puckett, Miss.

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BAPTIST SUNDAY SCHOOL BOARD
161 Eighth Ave., N. Nashville, Tenn.

One day a negro girl entered a drug store and asked for a bottle of Hoyt's Cologne. The clerk, thinking she said "Hartshorn" (ammonia), proceeded to fill a small vial with the aromatic liquid and gave it to the girl, who then went on her way rejoicing. In a short while, however, she returned and giving the supposed perfume back to the clerk, said: "This here p'fume y'all sold me while ago is done spiled; I can't stand to smell it."—R. M. Hickman.

ARE BABIES SAVED?

Dear Mrs. ———:

Your letter of inquiry came and I take pleasure in giving you what help I can.

Your friend is right in taking the stand that the Scripture says, "Unless you repent and are born again, you cannot enter the Kingdom of Heaven." "Except ye repent, ye shall all likewise perish." (Luke 3:3, 5.) "Except a man be born again he cannot see the Kingdom of God." (John 3:3.)

Again he is right in the statement that everybody, including babies, were included in Adam's fall. "Wherefore as by one man sin entered into the world, and death by sin, so death passed upon all men." (Rom. 5:12-19.) David said, "Behold, I was shapen in iniquity and in sin did my mother conceive me." (Psa. 51:5.) Also read Eph. 2:3. Without God's perfect law, "Yielding seed after his kind," there would be chaos in the begettable and animal kingdoms. "He is the Rock, his work is perfect; for all his ways are judgment: a God of truth and without iniquity, just and right is he." (Deut. 32:4.) But man sinned and God's law of like producing like kept operating. God is not only just, but merciful, therefore he made a way of escape. See John 3:16. "For since by man came death, by man also came the resurrection of the dead. For as in Adam all die, even so in Christ shall all be alive." I Cor. 15:21-22. No one can go to the judgment bar of God and lay the blame for his sins on his ancestry. "Yet say ye, Why? Doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right and hath kept all my statutes and hath done them he shall surely live. The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: The righteousness of the righteous shall be upon him and the wickedness of the wicked shall be upon him." (Exk. 18:19-20.) "The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers; every man shall be put to death for his own sin." (Deut. 24:16.)

You are right about there being little said in the Bible about the salvation of infants or small children. As far as we can judge, they and idiots are not accountable. At least we can have no part in their salvation. I suppose that is why we are told so little about it, but we are told much about our duty to those who are accountable, both saved and unsaved.

It is a mistake to put babies and heathen in the same class as to responsibility. Scripture nowhere indicates that infants are responsible, and I suppose no one thinks they are, but it does say clearly that the heathen are, but only according to the light they have, which I thought I brought out clearly in my article in The Baptist Record of July 29th,

to which you referred. Read again Rom. 2:11-15. The heathen did not have the Mosaic law, but they did have the work of the law written in their hearts and they violated that. The proof of it is in Verse 15. While the child is born with a fallen nature, that is, the germ of sin is there, but he personally has not sinned till he knowingly does what is wrong. David said when his child died, "I shall go to him, but he shall not return to me." (II Sam. 12:23.) The context seems to indicate that the child was small though we have no proof as to his exact age, neither can we know just when a child enters the age, or that stage of development that makes him accountable. Our business is from the start to "train the child up in the way he should go," and if we do, Solomon says, the outcome will be all right. Surely Moses' mother was diligent about her business along this line. Many children show very early that they discern right from wrong, and I wonder if eternity will reveal that many Christian parents will find some of their children lost because they neglected them, thinking they were not yet accountable.

Your friend is wrong in that he "believes in infant baptism or else they are lost." Baptism plays no part in the salvation of infants or anybody else. "The blood of Jesus Christ, His son, cleanseth us from all sin." (I John 1:7.) "Who his own self bare our sins in his own body on the tree that we being dead to sins should live unto righteousness; by whose stripes ye were healed." (Peter 2:24.) "For by grace are ye saved through faith and that not of yourselves, it is the gift of God, not of works lest any man should boast. For we are his workmanship created in Christ Jesus unto good works." (Eph. 2:8-10.) The penitent thief on the cross was not baptized but Jesus said to him, "Today shalt thou be with me in paradise." (Luke 23:43.) Baptism is a command from God to the believer. He said, "If ye love me keep my commandments." (John 14:15.) Not if you want to go to heaven, or want to miss hell. He had just told his disciples that in his Father's house are many mansions, and that he was going there to prepare a place for them, that they might be with him, and then following that wonderful promise to grant anything asked in his name, he says, "If ye love me, keep my commandments." Baptism is an object lesson. It portrays a death to sin, a burial, (only dead people should be buried) and a resurrection. (See Rom. 6:4.) If the one baptized has not died to sin, if he has not been raised to walk in newness of life, then by the act of baptism he proclaims a falsehood in regard to himself. If baptism is not done scripturally (where man's way is substituted for God's) it does not picture what God meant for it to picture and is, therefore, "vain." (See Mark 7:7-9.)

Sincerely,

ROBBIE SUMRALL.

MISHAPS OF PREACHERS

(Brethren may here tell their experiences if they wish.)

About thirty-five years ago, or a little more, a preacher in Mississippi had this interesting experience he told probably only to his intimate friends. And this is about the way he told it:

I was in a way a pioneer preacher in a part of the state which came a little late into its present period of development and prosperity. There was a community of farmers who had land a plenty and made great crops. They were without what would now be called modern conveniences, but of all that they were happily ignorant and so quite contented. They lived a pretty free life and each one did that which was right in his own eyes—or wrong if he preferred it.

But they had wives and children and were not wholly without a sense of religious and educational needs. They built them a combination school house and church, and to this they repaired once a month when the weather was good and the roads were passable, for preaching when they could get a preacher. They were a mixture of Baptists, Methodists, and members of the "Big Church." The school house-church was known thereabouts as Popapple Chapel. All appointments of the house were as crude as the name.

I chanced along (as they would say) but in the language of Zion, according to the eternal and inevitable purpose of God arrived in the community, some distance from the railroad, and preached on Sunday. They had not heard enough preaching to be very good judges, and so they seemed pleased with it, and I preached again. They had talked the matter over and the Baptist folks extended me a call and mentioned a satisfactory salary. I accepted on the spot.

Then arose Colonel —, whom I recognized as not a member of the church, but an influential citizen. He addressed me as the presiding officer in the meeting: "Mr. W—, we have called you for our minister and we are going to pay you every cent promised, and pay it promptly. But we ought to understand each other. Our people like to go to church, but they also like to have a good time. Our young people like to dance, and we don't see any harm in it. Our men are fond of playing poker, and that is their own business, whether they lose or win. Some of our people like their liquor, and you may think that they sometimes take too much. But that is their business. So we want it understood that you are just to preach the gospel and leave these matters to us. These things ought to be said at the beginning."

While he was talking I was getting restless. But there was no evidence of dissent on the faces of the people. By the time he was through my indignation was at the boiling point. And as nobody protested against his position, there was only one thing for me to do. I said, "Friends, Colonel D— seems to

speak for you, though not a member of the church. I am not accustomed to getting my message from men, but from God. If that is the kind of preacher you are looking for, you must find another man. I bid good-bye." I am afraid I wasn't in a good humor, for I seized my two story hat and flapped the tails of my Prince Albert coat and chased myself out of the door.

Utter amazement sat on the faces of the people. They had never thought a preacher could have such nerve. There was a hasty conferring among the brethren, and a few tearful words by the sisters. Before I could get on my horse they sent a man to say to me, "Come back and preach anything you want." And I did, but preachers were scarce in those diggins in those days.

EARTH POORER, HEAVEN BRIGHTER

This can truly be said of Mrs. Philip Didlake, when at half past eleven on Wednesday, Sept. 7, 1926, she took her everlasting flight to the house not made with hands, eternal in the Heavens.

She was the youngest daughter of Dr. William Whitehead, of Alabama, her mother being Miss Lizzie Wellington from Easton, N. Y., a highly educated lady who came South just before the Civil War and an educator. From this union, Lillie and Maude Whitehead. Lillie died mid the bursting buds of hope, and Maude stemmed the tide of life alone with Father and Mother. She was born Sept. 25, 1864; departed this life Sept. 7, 1926. At twelve she joined the Beulah Baptist Church at Brownsville, Hinds County, by her pastor, Dr. J. B. Gambrill. In her teens she began teaching in the Sunday Schools and taught on through all grades to the end of her life. A devout member of the Woman's Missionary Society and often president of the same. She taught literary schools for 13 years in many places in Mississippi, once lady principal in Starkville Female College, Mississippi. Was teaching next to the principal in the Crystal Springs School when she married Philip Didlake of Stevensville, King and Queen County, Va. From this union there were ten children born. Three preceded her to the better land. The remaining are Mrs. Dr. A. A. Loftin, Miss Florence Didlake, Miss Pauline Didlake, Millard Didlake, all of Jackson, Miss., Mrs. J. W. Slaton of Joiner, Ark., Mrs. H. D. Blakely of Knoxville, Tenn., and Mrs. H. W. Watts of West Palm Beach, Fla. The devotion by her children was sublime. Nothing in money and attention deterred them. Mr. and Mrs. Dr. Loftin were like the great giant oak. They freely gave shelter to everyone that came to administer to Mother. Miss Florence, a graduate nurse at the Baptist Hospital in Jackson, Miss., and also at an institution in New York, left her touring party at Florence, Italy, and came alone across the ocean and nursed her mother day and night until the end came. And with like fidelity did

Miss Pauline. Mrs. Slaton came twice from Joiner, Ark., and was as true to her mother as the needle is to the pole. And in like manner came Mrs. Blakely twice from Knoxville, Tenn., and Mrs. Watts once from West Palm Beach, Fla. Millard would go each day and watch with longing eyes for the restoration of his mother. Her two step-children were devoted. Mrs. R. C. Berry of Florence, Miss., often came with money and tender hands to nurse her mother back to life. Her step-son from Starkville, Miss., W. M. Didlake, came to add what he could that mother might live on in her usefulness. But the grim monster would not down.

She was a graduate of Hillman College, 1884, and her salutary was in French; also a graduate at the art school in Glasco, Ky. She began her active life in the Cox settlement in 1884, and went back in the same church and neighborhood to end it in 1926. She joined Beulah Church first and last. But that beautiful hand that extended comfort and consolation at the cottage as well as at the palace gate stands today in the Beulahland, beyond the jasper wall at the portals of the Heavenly City, and at the door of the house not made with hands, waving a cordial welcome to all that will come for entrance. Her footprints of righteousness are on the sands of time, on the hill tops and in the valley, all alike. And the corroding touch of time will never obliterate. They will resist the empire of decay when time is over and worlds have passed away. Cold in the dust her perished heart may lie, but that which warmed it once will never die.

A FRIEND.

DANIEL AND A LION

Jennie M. Standifer.

When Daniel Summers was sixteen he left his father's farm in Mississippi and went to M—, a growing city, to earn his living. Having little education, and experience only in farm work, he found it hard to secure employment. At last he was engaged as a waiter in a restaurant near the Zoo. He was kept busy early and late, and his wages were small, but there were hours when he was off duty, and he had the privilege of watching the animals. Especially was he interested in the lions and tigers. He delighted in watching them eat, and listening to them roar and growl when excited.

It was this pastime that caused him to neglect his work, and one day he was told by his employer that his services were no longer needed.

For weeks Dan sought in vain for employment. One morning he started on his quest early, and notwithstanding hill boards and many buildings were covered with pictures of wild animals and horseback riders, announcing a show and circus would be in the city that very day, he did not stop to look at them, but asked at every restaurant if a waiter was needed. All had help, except Mr. Davis, the proprietor of a small eating house on a street two doors from the main thoroughfare.

Dan had often met Mr. Davis while working near the Zoo. To his query:

"Need a waiter, Mr. Davis?" came the reply:

"Yes, indeed, if you can broil steak as well as slice bread and ham."

"I can broil anything."

"Walk in and put on one of the aprons in that safe drawer. My help was taken sick suddenly and my wife and children want to see the parade. I will pay you what is fair."

In a few minutes Dan was busy attending to the calls of customers. Mr. Davis and the girl, who was cashier, gave assistance wherever needed. Several busy hours passed. Dan was slicing bread for broiling when from Main street came strains of music. The crowds of men, women and children thronging the sidewalks began to scramble for places to watch the parade.

"Here are my wife and children," said Mr. Davis. "I will take them to a friend's dental office a few blocks down Main. There will be no customers during the parade, so you can be slicing the bread and meat, Dan, while I am out."

The cashier stood in front of the building and watched for the show. Dan was excited and eager to see the wild animals, but determined to remain true to the trust imposed in him. He worked on as directed. He was still slicing steak when the music suddenly ceased, and there came Dan was slicing steak for broiling rush of scurrying feet. The cashier ran into the front room of the restaurant, with a dozen or more people following.

"The African lion has escaped from his cage!" she cried.

"He will kill somebody if he is not captured!" shouted a man as he slammed and locked the eating house door.

A terrific roar came from a short distance away. Dan slipped out of the rear door and ran up the alley to Main street. People were running for their lives, and seeking refuge in shops and stores. There was another roar, and the beast came bounding down the street, growling fiercely. He started toward Dan, who discovered that he had a thick slice of raw beef in his hand which the lion smelled. The thought flashed into the boy's mind that the lion must be killed or captured, or human lives would be lost. He had no firearms, and besides the lion was very valuable. Perhaps he could lure the beast into the restaurant through the rear entrance. He ran to the back door of the eating house, threw the meat on the floor, and seized another piece from the ice box.

Get out! Be quick! The lion is coming in here!" he called as he opened the front door. The crowd obeyed instantly.

As the lion entered the back door, Dan closed the front entrance, and, running back to the alley, shut the rear door. The lion was a prisoner.

The driver of the float on which was the lion's cage, and the keeper of the beast were only half a block

away, and Dan called them to the front of the restaurant. He tossed the raw meat he carried into the cage, and helped them place the door of it in front of the open door of the eating house. In a few minutes the lion was in his cage and the door securely fastened.

The excitement of the capture had not subsided before Mr. Davis rushed into his disordered house of business and demanded angrily:

"What do you mean, Dan Summers, by ruining my day's profits by housing a lion?"

"I was trying to keep anyone from being killed," replied Dan. "And that lion is worth a pile of money. It would have been a shame to shoot him when he could be captured."

"That is so, young man," said a man who had aided the lion's keeper. "I am one of the owners of the show and will pay for all damages this house has suffered from the lion. Would a hundred dollars be satisfactory?"

"Yes," replied Mr. Davis smilingly. That would be all right."

"And this quick-witted youngster," continued the showman, "we will give another hundred dollars for saving the lion's life and probably the lives of human beings. Would you like a job with our show, son?"

Dan hesitated, but before he could reply a man with a pad and pencil in his hand stepped forward and asked:

"This boy in need of a job? We have one for him in our newspaper office. We will give you steady, paying work, son, and a chance at a night school to prepare for better work. A boy who can think and act like lightning when danger threatens, will make a star reporter and develop into a fine editor, with a chance. Will you take the job?"

"Yes sir, and thank you," was the decided reply.

"We will train you, and I predict that some day you will be a leader of men, my boy."

And the showman's prediction has come true.

OUR EDUCATIONAL NEEDS IN MISSISSIPPI

G. T. Howerton, Starville, Miss.

5. We need to industrialize our high schools and colleges.

If we could learn to "put first things FIRST, as suggested in my last article, we could do this very thing—INDUSTRIALIZE the system. And we have tried earnestly to do this. This is what we had in mind when we established the "land grant" college in Mississippi—the A. and M. When we left the girls out of A. and M. we tried to fix that error by establishing "The Industrial Institute and College" for girls. But this great school fell into the hands of teachers and put "standardization" above "industrialization," so this school lost its purpose and its NAME, and became an A1 "college for women."

It is so much easier for teachers to conduct a "technological institu-

tion," such as A. and M. College now is, or a "standard college" such as I. I. and C. became than to conduct an "industrial institution." You can teach all the subjects in a standard college by simply talking about them, and to conduct an "industrial institution" one must WORK—and talk is so much easier than WORK.

But to go on with the story, and show that the people know what they want, and have made an honest effort to get it, I call to your attention that in 1906 we passed a bill providing for "county agricultural schools." The biggest "industry" in Mississippi is AGRICULTURE, and it was the intention of the PEOPLE to put the emphasis on this major "industry" when these schools were provided for.

But these "AGRICULTURAL HIGH SCHOOLS" fell under the influence of the "standardizers," and the emphasis has been taken off of AGRICULTURE—the "industry"—and put on the "standard high school."

We should give in ALL our schools FIVE times as much attention and time to "industrialization" as we give to "standardization," but as a matter of pedagogic FACT it is the other way round. "Standardization" looks afar off, gives small heed to our community needs, and fixed things to fit a "standard" which has been set with NO REGARD to our pressing, present, local needs. In fact, the needs and desires of the people have been so grossly neglected by the "standardizers" that we have been called on to protect ourselves from some of them by recent legislation from some of the "false standards."

It may be that we are compelled to "follow the standard" in education just as a woman is compelled to "follow the standard" in wearing a short dress, and showing her legs. But we need NOT put the EMPHASIS on the "standard" just as no woman is compelled to put the emphasis on showing her legs, even though she has to follow the fashion.

My appeal to all school men and all school patrons is, for the sake of our State and our young people, put the emphasis on "industrialization," and NOT on "standardization." We need very much to develop our "industries" in Mississippi, and we are dependent on the schools to give us the "spirit."

Our school men have been crying aloud for 25 years, "We must standardize, or we must perish." Let us change that CRY for the next 25 years, to "We must industrialize, or we must perish." We need to industrialize and spiritualize our high schools and colleges NOW, just as Martin Luther and John Wesley Christianized and spiritualized orthodox religion—for "standardization" in education bears a striking resemblance to "orthodoxy" in "churchanity."

Between Ladies

"An' when Mrs. Grubbs sez you wasn't no liddy, wot did yer say?"

"I sez, 'Two negatives means a infirmiry,' and knocks 'er down.'"—Humorist (London).

REVIVAL MEETING, WISNER LOUISIANA.

The following report has been received of this great meeting:

"Evangelist E. E. Huntsberry has just finished a revival of unusual interest at Wisner, La. The revival began August 30th, with a large congregation, increasing in number until it was necessary to move out in the open for the night service.

The Lord blessed our church and community in a gracious way. We consider this the best meeting ever conducted in Wisner. There were 61 additions to the church. The church being without a pastor, Bro. Huntsberry conducted a very beautiful baptismal service Sunday afternoon at 3:00 o'clock in the new church, baptizing 30. Most of them were middle aged men and women.

Bro. Huntsberry is a high class, constructive evangelist, dealing with all people in love and pointing them to Christ as their Saviour. He works to win the lost and to edify the church.

Byron B. Cox conducted the song service. This splendid young man did some fine personal work in winning the young people to Christ, as well as stirring the souls of the congregation with his gospel singing. He has no "stunts" to pull off. Mr. Cox is a wonderful fellow. He loves the Lord and delights to work for him, and he knows how to do it.

Our meeting was indeed a success, and we thank the Lord for sending us these fine men.

The last night of our meeting it was unanimously voted for Brother Huntsberry and Mr. Cox to come back here next year."

SIX MEETINGS.

On the third Sunday in July we gave our meeting at McCondy, Chickasaw County, with Dr. P. I. Lipsey doing the preaching, and Mr. Earl Edwards of the New Orleans Bible Institute leading the singing.

Dr. Lipsey has an impressive way of presenting the Gospel, and the interest increased with each service.

The offering made to the preacher and singer showed the esteem in which they were held.

Final results were six additions by baptism.

On the first Sunday in August we began our meeting at Center Hill (Hamilton), Monroe County, the pastor doing the preaching on Sunday, with two additions. There were visible results at each service.

Rev. Chas. Nelson of Shamon came to us Sunday night. Visible results were twenty-four additions to the church. The meeting closed Saturday morning at the water. An invitation was extended for membership; one young man came and was baptized with others.

The second Sunday in August brought us to Evergreen, Itawamba County. I was assisted in this meeting by Rev. C. F. Hinds, Pastor of the Amory Baptist Church. Bro. Hinds preached in the meeting at this church in 1925, and won the confidence of the people to the extent of being invited for a second

meeting. We had a good meeting with twelve added to the church.

Bro. Hinds is a native of Kentucky. He came to Amory about one year ago, and has received about eighty into his church. He is entrenched in the hearts of his people, and the Lord is using him in a great way. Gladly I commend him and Mrs. Hinds to the people of our State.

The third Sunday in August found me at Prairie, Monroe County. I did the preaching in the meeting at this church last year, and also this year. Bro. Earl Edwards led the singing in both meetings. His solos at each service were very inspiring.

The congregation increased from the very first service. We found ourselves borrowing seats from the high school building to accommodate the large congregations. The people of the church said the interest surpassed any meeting of late years. The people of the town and the pastor were brought closer together as a result of this meeting. Visible results were seven additions. May I add, our Sunday School and W. M. U. are doing a good work. The quarterly meeting of the W. M. U. meets with the church October 14th, also the Monroe County fifth Sunday meeting with us October 31st.

MT. OLIVE MEETING, CHICKASAW COUNTY.

This meeting began on the fourth Sunday in August, and continued through the fifth Sunday night. Rev. H. L. Tully of Sulligent, Alabama did the preaching. The singing was conducted by home talent. Brother Tully seemed to be at his best, and all of his texts were appropriate for the occasion and people. He is a very fine expository preacher. He preaches the doctrine of sin and repentance toward God and faith in the Lord Jesus Christ, salvation by grace, and works only as a proof of a redeemed life. The people all fell in love with him, and hope to have him with us again. There were twenty-one added to the church, 17 for baptism and 4 by letter—3 coming from the Methodist Church.

This doesn't mean that I love the other brethren less, but Brother Tully more. He was my pastor when I felt the call to the ministry, and my credentials bear his name. As pastor, he loves God, and I'm his friend.

W. C. BALLARD, Pastor.

MARION COUNTY

Marion County Association convened with Holly Springs Church, September 10, at 10:00 A. M., and continued through September 12th.

Rev. Wayne Alliston was reelected Moderator. Miss Jennie Watts, reelected Secretary and O. G. May reelected Treasurer. Every church in the association was well represented by messengers and funds. The attendance was fine throughout the session. Brother J. E. Byrd was there and made one of the best talks I have ever heard him make, and that means it could not be excelled, for real information. Brother Wayne

Alliston followed him with an excellent sermon.

The Association as a whole planned to purchase a car for one of our missionaries, Miss. Cox.

I am conscious that Marion County is wide awake to any good enterprise for the ongoing of the Kingdom work. We were well cared for by the church community. I wrote thirty-five subscriptions for The Baptist Record during the session, and that means more information and more inspiration.

The Association is to meet at Goss next year.

Yours in the work,
L. E. LIGHTSEY.

LEAKSVILLE

Brother C. C. Jones, a regular Evangelist of McComb City has just closed an eight day successful revival meeting at Leakesville Baptist church. The town has been greatly blessed by the coming of Mr. Jones. The cooperation of the other denominations of the town was splendid and helped to make the meeting a success.

The able manner in which he handled his subjects added interest to each succeeding sermon.

There were twenty one additional members added to the church.

At the close of the meeting by a unanimous vote of the congregation Bro. Jones was invited to conduct the meeting here next year.

J. E. MILLER.

PILGRIM'S REST CHURCH

Bro. W. H. James is pastor of this fine church and is well liked by the members. He has about twelve hundred members in this church and the County Line church about three miles away combined. There is no finer country community in the state than this section. They have electric lights and from the looks of the church grounds much church pride. After paying for their lights being installed and giving the visiting preacher a nice purse, they bought and presented their pastor with a new car.

It was my pleasure to be with this church seven days the latter part of August and I have not seen a finer spirit manifested anywhere than I saw in this meeting. They love the old book and believe in prayer and the preaching of the word. The meeting resulted in fourteen being added to the church.

CHAS. C. JONES.

HOLLY SPRINGS, MARION COUNTY ASSOCIATION

We are grateful to have had the Association meet with us. The first day the crowd was a bit small. Bro. Moderator was somewhat disappointed. He wanted to discontinue the meeting the following day. One brother arose and said he had killed a cow. Bro. Moderator began to look intensely interested, and said, "Brethren, we'll come back tomorrow." The cow was noised abroad and the crowd grew. The second day was the best day, notwithstand-

ing the fact that Sunday was a great day.

Ha!, Goss, kill your cow next year. We'll be there. Bro. Moderator, we'll be there too.

Don't wait so long to come back to us.

A Friend.

CITY B. Y. P. U'S., JACKSON

The regular business meeting of the City B. Y. P. U. officers and committees was held on Monday night at the Calvary Baptist Church and the following decided on:

The usual meeting of the City B. Y. P. U. which is generally held on the first Monday night of each month will be held on the fourth Monday night of this month, meeting at the Griffith Memorial Baptist Church, Monday, Sept. 27, 1926. This change is due to the fact that the people of this church will be in the midst of a revival meeting during the third Monday night. This change will be in effect this month only.

The City B. Y. P. U. training school will be held at the Calvary Baptist Church the first week of November. Beginning on November 1st and lasting one entire week. This is expected to be the finest training school of this kind ever held in Jackson. Interesting programs are now being planned under the direction of Miss Enid Henry. On the last night a real pageant will be given or some worthwhile program. State workers and out of state workers are expected to help us in this training school. We extend a hearty welcome to you.

Remember

REMEMBER, it means the saving of just a little each week to take a vacation next year, out in the open where Nature's big heart beats strong amid the cool, shaded spots in the hills or along a tree-lined lake.

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By R. L. Breland

NOTES AND COMMENTS

The Calhoun County Association met last week with Concord Church in the Northwestern part of the County. It was well attended, most of the churches being represented. Brother Ellard was re-elected Moderator and Bro. Carter Clerk. Good reports came up from the churches and a spirit of progress seemed to pervade the minds of those present. Dr. R. B. Gunter was present the last day and made a great talk on missions. All seemed of the same mind, to go forward along all lines. Among the visitors present the following were noted: Dr. R. B. Gunter, Dr. J. G. Lott, Rev. L. F. Dorrah, Rev. L. E. Roane, Rev. C. T. Schmitz and the writer. On account of a death in my home church I did not get to the meeting till the last day. These are my kind of Baptists over in Calhoun.

Pastor C. C. Weaver has been with the Calhoun City Church now for a little over two years, but during that short space of time a new \$25,000 brick house of worship has been completed and four fine young men have surrendered to the call of the ministry. One of these was the Superintendent of the City High School, two of the others are now in Clarke College. Good work for this good church and pastor.

Evangelists W. W. Kyzar and Joe Canzoneri are invited, and it is more than likely that they will be there, to hold a ten days revival meeting at the town of Oakland beginning the tenth day of October next. The big tent will likely be pitched on the campus of the Yalobusha County Agricultural High School. Pray for the meeting.

Oakland Baptist Church re-organized its Senior B. Y. P. U. last week with a good attendance. Mrs. C. C. Alexander, member of the A. H. S. faculty who recently joined the church there by letter, was chosen as Director. Prospects are bright for a successful year with the wise leadership of this fine lady and the help of a large number of fine boys and girls from the school to assist our fine young people who were already here.

Editor G. E. Denley of the Coffeeville Courier, who is also a deacon of Elam Baptist Church and Moderator of the Yalobusha County Association from its organization six years ago, kindly gives this scribe space in his splendid paper each week to give "Baptist Church news." By this means the churches keep in touch with each other and the Baptists are able to know what is going on in the county Baptistically.

We greatly appreciate this fine favor on the part of our good brother deacon.

The following ministers have served as pastors of the Baptist churches of Yalobusha County this year: J. G. Lott, H. L. Johnson, J. M. Hendrix, C. T. Schmitz, L. E. Roane, L. F. Dorrah, J. M. Metts, Sr., Blanton, J. L. Reese and R. L. Breland. There are 20 Baptist churches with 2529 members in the county. Each of these churches held a revival meeting during the year and in most of them there were members added to the church by baptism.

The grand old man of Yalobusha County is Rev. H. L. Johnson. He has now reached his four score years and is still actively engaged in the ministry, pastor of churches. For more than a half a century he has been preaching and never a word against his good name has been uttered truly. The wonderful amount of good done during his long ministry eternity alone will reveal. He raised a splendid family of boys and girls to go out and bless the world. His good wife has gone on to Glory where he will join her ere long. Blessings on him.

In the item relative to the Yalobusha B. Y. P. U. Convention let the following correction be made: T. T. Gooch is Vice-President Dist. 1, Miss Hazel Breland Vice-President of Dist. 3 and Miss Eula Chapman Secretary-Treasurer—all of Coffeeville, Miss.

Pastor N G. Hickman is doing the preaching in his meeting at Sardis at this writing and Rev. J. G. Dickson, of Louisville, Ky., is leading the singing; also Bro. Hodge of Union Church, will conduct a revival at Marks, Miss., assisted by the Mississippi Quartette of the Baptist Bible Institute, New Orleans.

TILLATOBIA.

In the annual revival which was held the last week in August at Tillatobia, Yalobusha County, God greatly blessed His people. For a week preceding the meeting daily prayer meetings were conducted at the church. These services were well attended and they proved to be the channel through which God sent His blessing down to us.

Brother Merrill Moore did the preaching. He presented the gospel in a fearless and effective manner, and under his preaching the community became greatly stirred.

For a few days Bro. Cobb led the singing. His presence in the community meant a great deal to the meeting.

God honored the church with 27 additions, the same number as in the 1925 revival. Twenty-one came

SOME MORE MEETINGS
statement. A great victory was won over sin and to God be the praise.

Tillatobia Church has recently added to the church building two handsome Sunday School rooms. The are certain definite human factors in Standard as a goal and very short-

ly will attain the objective.

Let everything that hath breath praise the Lord.

Yours in Christ,
J. A. BLANTON, Pastor.

SOME MORE MEETINGS

I take pleasure in reporting some meetings held since my report in the early summer. It has been my privilege to assist Bro. A. H. Miller of Why Not, Mississippi, in fourteen meetings, three of them this summer. Bro. Miller is pastor of a flock of strong country churches and town churches in east Mississippi and west Alabama. His churches are wide awake and will inspire any man who is fortunate enough to get acquainted with them. Bro. Miller and I have been greatly blessed of the Lord in all our years of labor together, but we pronounce this year the best ever. The pastor did his own preaching at Mont Rose Church, near Quitman, where there were 21 additions, most of them by baptism. It was my joy to lead the song services in this splendid meeting where a large, comfortable building could not seat the regular attendance during the revival season.

Much rain fell during our meeting at Why Not, but the people came and we had a good meeting, though the additions to the church were few. Probably the highest spiritual peak reached in our experience this summer was at Liberty Church in Alabama. Bro. Miller is loved by all the members of all his churches.

It was my pleasure to be in a meeting at Bethel Church, near Rayville, Louisiana, in August. This is a fast developing community center. There were 23 additions to the church. Beautiful Boeuf River immediately in front of the church house furnishes an ideal New Testament "baptistry." Bro. S. C. Gordon is the pastor of this church and has the love and support of the people.

Yours in joyful service,
JOHN. F. MEASELLS.

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G. P. BOSTICK

The Interior China Mission is now twenty years old. We are called on for the first time to gather around the grave of one of our men missionaries. Two ladies, Miss McIntyre of Atlanta, Ga., and Mrs. Louthan (nee Miss Lide) of Darlington, S. C., have died. God has not called us often to lay aside of our number. For this we humbly praise Him.

To be writing to G. P. Bostick about some mission business would be so natural that my pen might soon run dry. Of the eight Mission Commission, he and I are on four together this year. Of all these years in Interior China, since he has been a member of our Mission, there has hardly been one but that he and I have been on Committees together. If you want to know a man, be harnessed up with him in real committee work. What is in him is sure to come out, and what is out of him is hard to get in; so the man himself is readily "sized up."

G. P. Bostick is a product of those North Carolina mountains from whence the Old North State has sent so many of the finest specimens of men. He is one of a large family, and from a section where he was about the first man who could claim a college diploma.

This mountaineer backing was a big asset to him, and one that he was justly proud to claim. To begin with, it gave him a strong, robust body. He was thick-set and well informed. His face was ruddy with thick-set eyebrows and eyes that could look straight through you. He was fearless and energetic and full of determination. Things that might seem hard to others were only an incident in the day's work with him. He was thus prepared by early training "to endure hardship" and he kept training himself in that school for Christ's sake to the very last. When a man who has reached his sixty-eighth year starts off across the country for days in a wheelbarrow to preach Christ to those of another nation and another tongue, what about it, brethren? "Size him up" if you can. His wife says that he was out on these trips so often and so long that now since he has left us she feels that he is out in the country and will return in due time.

G. P. Bostick was one of the staunchest defendants of the Word of God and the Baptist principles therein taught that could be found. When he felt that an institution or an individual was not true to these principles, he would fight the issue with all his strong energy and determined will, yet with a heart of love. He has more than once carefully prepared long papers to agitate against error, where he felt it was being taught. One could never doubt his earnestness and love of the truth, nor help admiring his zeal and courage.

In China traveling on railroads is generally very hard and inconvenient. For ladies this is especially the case. A few years ago one of our daughters and some girl friends

were traveling to Shanghai under the escort of Mr. Bostick. The praises of her escort have been sung all these years: "He was so kind and so thoughtful." And since then if there has ever been the opportunity of traveling with him, the privilege has been quickly grasped. With this agrees the testimony of his wife, when she says that in the home he was always so kind and so thoughtful. Often before thinking she would almost call him "Papa."

I would linger long on his virtues, for he had many of them and they were beautiful in their strong, manly setting.

Van Dyke somewhere likens man's going to the falling of the leaves of the different trees. "Some with dry and somber reluctance, crackling as they wither and rustling as they fall. Some with the golden light of another world upon them, some with rich and mellow radiance welcoming the divine law which rules the earthly seasons,—in the spirit of Stevenson's "Requiem."

"Glad did I live and gladly die,
And I laid me down with a will."

That was Bostick's way of doing things. Just a few days before he was taken sick, he wrote me about some Mission matters. Here is the way he closed his letter: "I hope you are all well and prospering in the Bible Class. With our hearty love to you all and praying often for you. Fraternally."

It has been a rare privilege to have worked so intimately with him during these years. He was a man who left his impress upon men. It would be selfish to grieve because he has gone,—it would be grieving for us who are left.

"To us each unforgotten memory saith:
Learn as we learned in Life's sufficient school,
Work as we worked in patience as our rule,
Walk as we walked, much less by sight than faith,
Hope as we hoped, despite our slips and scathe,
Fearful in joy, and confident in rule."

We lay a wreath of the most beautiful flowers that we can find upon the mound that we call his grave, but we look up and see him at his Saviour's feet—

"Out of a life of commotion,
Tempest-swept oft as the ocean,
Dark with the wrecks drifting o'er,
Into a land calm and quiet,
Never a storm cometh nigh it,
Never a wreck on its shore."

Out of a land in whose bowers
Perish and fade all the flowers,
Out of a land full of gloom,
Into a joy land above us,
Where there's a Father to love us,
Into our Home, sweet Home."

W. W. LAWTON.
Chengchow, Honan, China, July 11, 1926.

IN MEETINGS HERE AND THERE

The revival season, what a busy time for preachers, and a glorious time as well. Sometimes it looks like we ought to find a time here in the South when it was not so awfully hot, but we must hold the meetings when the churches want them.

It was the privilege of the writer to hold five meetings during July and August. The first at Roxie, Miss., where the beloved Green (Slick) is bishop. He seems to be pastor of a goodly part of Franklin County and is doing a splendid work. We had a good time with the saints there—about eight additions and quite a spiritual uplift. Then out at Mt. Pleasant Church, where the writer preaches on Sunday afternoons. A good meeting; the people came in great numbers, seven for baptism and a good time generally.

From this away over in Smith County, at old Goodwater Church, where they claim to have the biggest country church building in Mississippi. We can not say about the accuracy of that claim, but they sure give a fellow some folk to hear him preach. Bro. C. E. Crawford is the capable pastor, and is doing good and lasting work. We had a gracious revival and several for baptism.

Posthaste back to Amite County, and a week with that prince of country pastors, Elisha Gardner, at old East Fork Church. A great and noble band they are. What a heritage of strength our Baptist people have in these great country communities in the South, made up of the best people in the world. Another great season of spiritual uplift—about 10 additions—8 for baptism. It has never been our privilege to labor with a nobler pastor or a finer people.

Then a call has come from the writer's youngest brother away over in the North Carolina hills, for a meeting. Getting tired, yes, but a call like this must be heeded. So away to Spruce Pine, on the C. C. & O. Railway, in the heart of the Blue Ridge. Two weeks hard preaching; 40 additions.

This brother in North Carolina is the youngest child of a big family, and the writer the oldest. They were together longer at one time than at any time within the memory of the younger one. What a joy it was and how delightful the fellowship. A short stop at Johnson City, Tenn., to visit the mother of the best preacher's wife in the world; and on to Jefferson City for a visit with my own mother. Queen among mothers to her children. Three of her boys are preaching the Gospel, and she a preacher's wife for fifty years.

Two days at the old home, all too short, and then back to Mississippi, home and duty. Tired, yes, very tired, but glad to be tired in such a work.

Thank God for the churches that hold revivals. Without them the world would not be worth living in.

E. K. COX.

IN MEMORIAM

Mrs. Virginia Davis Williams.

Whereas our Heavenly Father has seen fit in His wisdom and infinite love to call home a faithful member of the Woman's Missionary Society of Houlka Baptist Church, and a much beloved friend and sister, therefore, be it resolved:

1. That we, the members of this Society, bow in humble submission to the will of Him, "Who doeth all things well," and that while we mourn her departure, "We sorrow not as those who have no hope."
2. That she was strong in convictions, loyal in truth and patient in suffering.
3. That the Church, to which she belonged and served so faithfully for years, has lost one of its most refined, upright Christians and a devoted, zealous, ardent co-laborer.
4. That we tender our deepest sympathies to the beloved ones, and pray God to watch over, protect and guide them, and that some day they shall be reunited with their loved one, where God will wipe away all tears from their eyes.
5. That a copy of these resolutions be sent to The Baptist Record, one to the county paper and one spread on the minutes of the Society.

Beautiful life is that whose span

Is spent in duty to God and man,
Beautiful twilight at set of sun

Beautiful death with life well done.

W. M. S. Committee,
Mrs. Annie H. Lowrey
Miss Carrie Lee Harris
Mrs. W. R. Marion.

DIED—On the evening of September 13, 1926, Mrs. F. T. Hunt died at her home in Coffeeville, Miss. She had been in poor health for more than a year, she bore her intense suffering with great patience. She leaves a sorrowing husband and four children to mourn her going. We extend sympathy to them and all the bereaved. She was Born June 22, 1891, married Elmer C. Hunt June 7, 1909. She was Miss Long before she was married. She united with the Coffeeville Baptist Church last June and died happy in the triumph of a living faith in her Redeemer.

INDIAN HILL.

This revival began on Saturday August 28, and continued through the week following. Taking every thing in consideration, I think we had a real good meeting, the writer held a meeting there last year and really enjoyed working with the good people, however things were different this year from what they were last; (1) the church changed pastors during the time; (2) the pres-

ent pastor was absent through the entire meeting for some reason I do not know what.

Now as above stated there are some very fine people in that community and they know how to make a minister of the Gospel feel welcome and at home, they also know how to listen to, and appreciate God's messages, I am sure that I never preached to a more appreciative and responsive people in my life than they. The interest was fine from the beginning to the close there were no additions to the church, but I understood that all who were old enough were members of some church or another so I just directed my messages to the church members and I feel that God honored our laboring together in this, that the church was placed upon a higher plain of Christian living and usefulness. We had quite a few Methodists who attended our services from the very start to the finish.

At the close of the meeting we asked for subscriptions for the Baptist Record and we secured some few which was appreciated by the writer but the thing that struck me more than any thing else was that the Principal of Indian-Hill School subscribed for our denominational paper for her school and she is a Methodist. This shows that she is interested in the cause of Christ and points to her religious life. The writer prays God's blessings upon that church, school and community at large,

Yours in the Master's work,
A. J. LINTON.

BELZONI, MISS.

Our church enjoyed a happy visit from Missionary Hendon M. Harris, of China, last Sunday, who spoke for us at both morning and evening service. He has a message which will help any church and give them more of the missionary spirit and a greater vision of China with its needs and opportunities. Our people greatly appreciated his visit and feel blessed by his coming. A donation, unsolicited and unexpected by him of \$52.50 was given him by the church to apply on expenses of his two daughters, who will attend school at Hillman College, this session.

Very Cordially,
J. H. HOOKS, Pastor.

Lady of the house (interviewing a new maid): "And, now, Nora, are you efficient?"

Nora: "Indade I am that, mum. In my last place ivery marnin' I got up at four, made me fire, put the kittle on, prepared the breakfast, an' made all the beds before nyone was up in the house."—Ex.

Only One Trouble

"Yassar, dat hoss ob mine am de fastest hoss in da worl'! He cud run a mile in a minute if it warn't fo' one thing."

"What's dat, brudder?"

"The distance am too long for the shortness ob de time."—Rensselaer Pupp.

MISSISSIPPI COLLEGE

The session for 1926-27 began Wednesday morning Sept. 15th in the upper Chapel with a good song. Dr. Provine then presented Dr. B. H. Lovelace, pastor of the Clinton Baptist Church, who read from the scripture the account of Daniel having purposed in his heart that he would not defile himself. With this scripture lesson in mind, Dr. Lovelace told the large audience that the power of a good purpose in a student's life is the best and safest guarantee for the proper building of a life and success in College.

Rev. H. M. Harris, Class 1905, and for many years a missionary to China led the prayer.

Mr. Frank Slater, director of the College Glee Club and teacher of voice, sang two beautiful solos that thrilled the audience.

The address of the occasion was made by Dr. W. E. Farr, Class 1907 and now pastor of the First Baptist Church of Grenada and a trustee of the College. Two statements from the Bible, "Go Forward" and "Lo I am with you" furnished the basis of thought for the message the theme of which was: "Through Trials to Triumphs." Dr. Farr was at his best in the bringing of this message and each hearer was inspired to Go Forward with greater effort and assurance.

Dr. Provine, in welcoming the many new students and friends spoke of the fact that Mississippi College was now 100 years old. An institution that has survived every perilous trial during all the successes and hardships that have come to our southland during that time. His remarks were very forceful and impressive. Every one present felt prouder of Mississippi College and the fact of an interest in her. Continuous applause broke forth when President Provine stated that he had been with the College during the last third of her history.

Miss S. Frances Sale, Secretary of the Field Cooperative Association, spoke briefly of the work and purpose of the million dollar loan fund which she represents and assured the boys that her real desire is to help every worthy boy in the state who needs help in obtaining a College education.

Gov. Henry L. Whitfield, Class 1895, called upon the students to so apply their time and direct their studies that they would be useful citizens in the building of a greater State of Mississippi.

Professor Berry congratulated Mississippi College on her many recent and fine successes and the approaching Centennial Celebration. He also stated that his College was full and that several girls who had applied for admission could not be furnished with rooms.

With a few brief announcements Dr. Provine asked Rev. T. F. McCrea, Class 1899, who has just returned from China, to lead in the closing prayer. And then the first part of the first session of the second Century has come to a close.

The old Chapel was full and several could not get seats. Students, al-

umni, parents, friends and faculty members made up this large audience.

The enrollment has not been completed. However, the number will exceed considerably any previous enrollment. 600 students are expected during the regular session. The Board of Trustees were present for the opening exercises and went into a business session at 12:30. Several important matters were transacted concerning further improvements on the campus.

The Literary Societies will have their formal opening during the next two Saturday nights. A large number of the new men are joining these societies with the view of developing themselves in public speaking and debating.

Dr. R. W. Hall and Dr. Lehrue Stevens have been very busy this week giving each man a thorough physical examination.

The Wednesday night prayer meeting was attended by a very large number of students. The main Church auditorium was filled to capacity and the balcony well filled.

Football practice is making good headway. Sixty men are candidates for the varsity squad and fifty for the freshman team. A good team is expected.

An account of the new professors will be given next week.

Excellent reports were made on the progress of the \$100,000.00 Centennial Fund. A large number of men have offered their time and support in helping put the matter over and during one day more than \$12,000.00 was subscribed. Each day's mail brings encouraging reports and the friends and old students are rallying to the College in a great way as the 100th Anniversary approaches.

MRS. POINDEXTER BECOMES LOUISVILLE SEMINARY DIETICIAN

Chas. F. Leek

For the first time in the history of the Southern Baptist Theological Seminary students who eat in the dormitory will have their eating supervised by a dietician. Mrs. Callie Poindexter of Georgia has been elected to this new position at Louisville and has arrived at The Beeches to acquaint herself with her new duties.

Mrs. James C. Vick, who has served the Seminary for the last eighteen years as superintendent of the dormitory and who has also arranged the menu for the dining room, will continue as superintendent of Mullins Hall. The care of the large "bachelors hotel" of 325 rooms made it necessary for the adding of a dietician to the staff.

Mrs. Poindexter came to Louisville from Macon, Ga., where she has served for two years as matron of the Mercer University dormitory. Previous to her Mercer University

engagement Mrs. Poindexter was dietician at the Georgia College for Women.

She was accompanied to Louisville by Miss Estelle Poindexter, her youngest daughter, who has entered the University of Louisville to complete work toward her degree.

M. K. THORNTON AT MOSS POINT

I have just recently had the pleasure of listening to a very striking series of sermons at the First Baptist Church, Moss Point, by M. K. Thornton, once pastor of the First Baptist Church, Bessemer, Ala., for a dozen or so years; later pastor of Main Street Baptist Church, Hattiesburg; now of Poplarville, Miss. I have had Thornton with me in several good meetings, but I consider this series of sermons as preached by him the finest I have ever heard him deliver. They were carefully thought out, scholarly, yet deeply devotional, fittingly illustrated out of an experience ripened by study and observation. Bro. Thornton is unique in personality and in preaching. People do not go to sleep under his great sermons.

C. M. MORRIS.

Pascagoula, Miss.

CONVERSIONS IN HOSPITAL.

Friday a week ago when some of our hospital party were doing personal work in the Baptist Hospital Ward there were five conversions. One of them was a man who was suffering with cancer of the throat. He couldn't breathe through his mouth so the doctor had to cut a hole in his throat. He was happily and gloriously converted by simple faith in Jesus. He went in through the veil of the Holy of Holies. Pretty soon he said: "I want t ogo home to die," because he was assured he couldn't live long. On one of those rainy mornings he said he wanted me to come to see him, to pray with him and sing him a song. I went out; I said "what do you want me to sing?" He reached for a tablet and wrote, "Rock of Ages." I sang it and I have never seen any more seraphic look on a man's face in my life than I saw on that man's face. I came away from that visit a better man. It would be difficult to make a skeptic of me after such an experience.

BEN COX.

Father (meaningly): "Who is the laziest boy in your class, Tommy?" Tommy: "I don't know pa."

Father: "I should think you would know. When all the others are industriously studying or writing their lessons, who is it sits idly in his seat, and watches the rest instead of working himself?" Tommy: "The teacher."—Ex.

Magistrate: "This man's watch was fastened in his pocket by a safety-pin. How did you manage it?"

Prisoner: "Well, judge, I usually get five dollars fer six lessons."—Passing Show (London.)

RECEIPTS OF FOREIGN MISSION BOARD FROM MAY 1, TO SEPTEMBER 1st

	1925	1926	1926	Total
		Designated	Program	
Alabama	4,432.94	547.00	5,779.02	6,326.02
Arkansas	4,281.71	17,354.70	3,000.00	20,354.70
District Columbia	3,136.76	1,500.00	980.00	2,480.00
Florida	11,963.78	5,353.18	4,268.38	9,621.56
Georgia	9,474.78	8,550.80	18,563.78	27,114.58
Illinois	152.29	252.15	710.52	962.67
Kentucky	13,817.52	4,460.31	20,852.44	25,312.75
Louisiana	3,901.48	240.26	4,338.65	4,578.91
Maryland	4,788.48	725.00	3,260.00	3,985.00
Mississippi	12,364.02	2,116.12	8,567.28	10,683.40
Missouri	8,682.82	1,024.56	7,430.17	8,454.73
New Mexico	464.30	71.40	210.00	281.40
North Carolina	12,634.57	1,680.61	15,171.05	16,851.66
Oklahoma	9,801.55	3,163.92	4,013.72	7,177.64
South Carolina	11,007.38	2,090.10	12,489.30	14,579.40
Tennessee	13,445.45	1,739.96	13,872.21	15,612.17
Texas	10,511.53	5,717.51	8,194.13	13,911.64
Virginia	33,652.09			Figures Lost.
Total.	168,513.36	59,957.61	151,327.91	211,285.52

In addition to the above contributions to the current work of the Board, \$8,445.56 has been received on the debt of the Board as follows:

Arkansas	\$3,000.00	Oklahoma	10.00
Florida	1,085.21	South Carolina	104.51
Georgia	60.99	Tennessee	70.00
Illinois	690.00	Texas	2,901.04
Kentucky	108.40	Virginia	219.00
Maryland	35.00	Miscellaneous	36.00
North Carolina	125.41		\$8,445.56

THE BIBLE A GUIDE TO GOOD HEALTH

G. T. Howerton, Starkville, Miss.

The BIBLE makes clear that there certain definite human factors in GOOD HEALTH.

Here are a FEW of them—

1. FOOD. I have mentioned this before—the BIBLE plan is clear—and runs clear thru the Good Book—from cover to cover. You will find it well begun in the FIRST chapter. If you abide this simple direction and suggestion, you need not worry about the rest of it. BUT as you go long thru the GREAT BOOK you will find FOOD bulks large. For we MUST EAT. No doubt a large part of our sins and sufferings are because we do not abide the simple EDEN PLAN of DIET.

2. AIR. We need natural AIR, just as we need natural food. And BOTH are abundant. Beginning way back BIBLE FOLK have been an OUT-DOOR FOLK, and a HEALTHY FOLK. This was ONE item in the wilderness School—PURE AIR. Living as they lived for forty years helpt health a whole lot. Jesus HIMSELF was an OUT-DOOR man. You cannot build a MAN like unto HIM in a close, tight OFFICE. Moses was a wonderful consumer of PURE AIR. If you want HELP to live a PURE, CLEAN, life, get all the PURE, CLEAN air you can hold—get filled with AIR constantly.

3. Exercise. God's people have been a HUSTLING, HAPPY people. We must go—if we GROW. Work and play are the best exercise, if we make them such. A man's business should be his OUTDOOR SPORT—giving him health, as well as friends and an income. If you

must work IN DOORS, then WALK out-doors. A man whose work is treating SICK people all day long told me a few days ago that he WALKS one hour every day—JUST as the SUN is rising. You can not beat this for a beginning on a ChristianDAY—WALK and WORSHIP in the FIRST rays of the rising sun. TRY it ONE year and see how it effects your HEALTH andCHRISTIANITY.

4. SLEEP. Just a word or TWO—Sleep in the OPEN, or just as NEAR so as you can, and sleep a LOT before midnight. Sleep before midnight has many advantages—it is NOT only BEAUTY sleep, but BIBLE sleep. How many NIGHT meetings are recorded for Jesus? Here is a good question for US—What did Jesus DO? What would he do NOW? I believe you will find that he left his BUSY work at night and went to sleep—and do you not think he might do the same way now?

5. CLEANSING. Nature helps us in a heroic way to keep the BODY clean. But because of our indoor sedentary life we must often help her. It will do fairly well if we stop long enough to wash the body all over and rub it all over once a day. But there is an INNER cleansing far more important. That must be attended to two or three times a day. Here we may have to help Nature again. BUT be sure to have at least TWO INTERNAL cleansings each day. It is a BIBLE DUTY. Under normal conditions, with natural Food and natural exercise, eliminations come easy. But civilization has induced constipation of waste matter, and often we must help. I do not mean 'laxitives' and 'cathartics.' You will see thous-

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ands of these advertised. They are all dangerous. Shun them. Get your double daily results without them.

NEW PROSPECT AND MOUNT PLEASANT

Beginning the first Sunday in August, it was my privilege to do the preaching in the annual meeting in New Prospect church in Lincoln county, six miles southwest of Brookhaven, and within two miles of where I was born and reared.

New Prospect is one of the few country churches that has half time preaching, with the goal set for full time. The church has a good Sunday school and a Senior B. Y. P. U. That church also contributes to all causes fostered by the denomination. But that is only to be expected when it is known that Bro. C. H. Mize of Silver Creek is pastor. He is much loved by all the people, and worthy of all their affections and esteem. It's a joy to be associated with him in the Lord's work.

The meeting closed Friday with baptizing four persons, three of whom were received during the meeting.

From New Prospect, we went to Mt. Pleasant, which is about one mile from Norfield. Bro. Mize is pastor there also, and the church is prospering under his leadership.

On account of the serious illness and ultimate death of Mrs. R. W. Harvey, the wife of one of the deacons here, I was called home on Wednesday morning during the meeting

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at Mt. Pleasant. At the time I came away, the interest in the meeting was good, and three persons had been approved for baptism. The pastor was going right on with the meeting, and I am sure there were good results.

Faternally,

L. D. POSEY.

Itta Bena, Miss.

A Scotchman was visiting Niagara Falls with an American friend. As they watched the great rush of water, the latter said:

"There's a story that if you throw a penny into the falls, it will bring you luck."

"Is that so?" inquired the Scot. He considered a moment, and then asked, hopefully, "Ha' ye a bit o' string?"—Tit Bits.

Have just closed a splendid meeting with Pastor E. A. Spiller at Checotah, Okla., with 50 additions. Am now in a meeting at Hanna, Okla., with Pastor J. S. Wiley. With the close of the Hanna meeting I shall have been in the pulpit every day save three days for 99 days.

Cordially,

W. F. FRAZIER.

Springfield, Mo.